

# Anarchy: The Life and Joy of Insubordination

Flower Bomb

11/20/18

*In this essay I substitute “wage-slave” for “worker” since there are many different ideas of what “work” could mean. I am also considering the fact that “worker” is socially loaded with congratulatory appraisal as it conceals the true nature of it’s meaning: slave. Here I criticize “wage-slave” as a role and identity assigned to individuals by a system that requires their physical and mental subjugation en masse. The “wage-slave” is only such, as long as one fulfills that role and identity. Beneath that role and identity is a chaotic uniqueness which arms the individual with emancipatory potential.*

When people ask “What is “anarchy”?”, my answer is rarely a reference to the popular philosophers of history who define it academically as an “ism”. My personal relationship to anarchy is one of constant exploration and discovery. For me, what differentiates anarchy from any other political idea is the anti-politics of its practice. As an anarchist, I have no inclination to recruit a mass of people to overthrow the establishment. I have no desire to construct persuasive programs encouraging the “worker” to join a party, vote, fight for better wages -let alone remain as a wage-slave. All I have is an anarchist project of my own: the reclaiming of my life from wage-slavery and social control. It is a project of self-preservation armed with hostility to all that attempts to categorize, confine, and control me.

Things we come to familiarize ourselves with like presidential elections, the police, banks, and wage-slavery are all social systems constructed to maintain order – an order maintained through coercion, disempowerment, and fear. Together these things make up the governmental establishment which occupies and applies ownership to geographical locations. The maintaining of this occupation relies heavily on an apparatus that monopolizes violent force, as well as the subjugation of any persons residing in these locations. The subjugation of a population of people wouldn’t succeed without the normalized logic of submission and psychological warfare. In order to gain access to the monopolized resources needed to survive, the conquered population of people are forced to reproduce and maintain the establishment through wage-slavery: enslavement in exchange for a monetary wage. At the root of this social control is the domination of the individual – a domination which reinforces the logic of individual submission to the group. For the sake of the leftist wet-dream, imagine every individual wage-slave deciding to quit their job, all at once, and all those who didn’t have a job deciding against getting one. Those few who monopolize resources would quickly lose everything and everyone they needed to protect them. With the expropriation of violent force, these individuals could unite and destroy those maintaining

hierarchical power. But as years have shown, the continuity of capitalism and the slave-master relationship is complex and reinforced in a variety of ways.

As an anarchist against work, I will still validate the wage-slave's stress and fear of poverty, their personal justifications for submitting to slavery and the colossal misery that accompanies these things. I can not deny the power of materialist accumulation, consumerism, and the toxic escapism which acts to distract and pacify outrage. I have seen apathy personalized as a lifelong commitment, embraced by those too emotionally defeated to break the chains of capitalism's captivity. The idea of mass revolt would be ideal, but is unfortunately utopian. The workplace is constantly evolving to be more accommodating to the wage-slave. This includes, but not limited to, serving as a remedy for boredom, a platform for social networking and emotional comfort through economic security. These small personal relationships with work play a big role in stunting efforts to organize mass worker revolt. In other words, many people enjoy wage-slavery, and will even sabotage efforts to organize against it. It is inaccurate to assume people are one monolithic mass willing to rise up against the establishment. But rather than relying on a mass revolt, there is the power of uncontrollable, unpredictable individual revolt. These revolts are composed of cells or "lone wolf" individuals who make revolt a daily practice rather than a future phenomena to wait for. As an ex-wage-slave, I will validate the unique history and personhood of a wage-slaving individual, their desire for freedom and the suppressed rage that accompanies their contempt for what they do. I will validate their hatred for every social construct of domination that compresses them. I will validate a wildness they keep caged up in fear of being called "crazy" or "weird". I will validate a behavioural uniqueness they possess which society would attempt to pathologize and eliminate to maintain psychiatric standardization.

So many norms, roles, and identities shoved down our throats from birth - is it really a surprise that the oppressed "workers of the world" haven't smashed capitalism to pieces by now? Where in the prison of society do we find the encouragement to not only be our unique wild selves, but to also weaponize our hostility towards the societal apparatus of control? Individuality, often promoted within the confinement of a pre-constructed identity - one assigned at birth and necessary for the functioning of capitalist society - is defined by society rather than the chaos of indefinite, ungoverned self-discovery. Due to the anthropocentric lens through which we view the world, wildness is moralized as an evil savagery in need of domesticating and management. Wildness is the enemy of the technological colonization of the natural world. So what does anarchist wildness look like? Anarchy as wildness refuses the control and domination of socially constructed systems which subjugate individuality. Where ever there is social constructs attempting to subjugate individual uniqueness, there is a politicized program at play. This program (which often attempts to acquire a dominating position) is responsible for normalizing a standardized way of life in which individual people are reduced from complex ever-changing beings to the identity of "worker", or - for the sake of this essay - "wage-slave".

What does it mean to be ungovernable? Within ungoverned self-discovery come questions of survival. Without the instinct of survival, the capitalists who profit from the products of my labor would have no leverage to enslave me. Food, shelter, etc. are essentials that require the labor of others to maintain. Under systems that require a mass of people to maintain, individuals are discouraged from finding the power to acquire their own food and/or create their own shelter. Today, shelter (industrial buildings fixed up with plumbing, electricity, etc) are manufactured by one group of people (wage-slaves) and sold to, and occupied by others (consumers). Alienation can be found here where those purchasing or renting space have no direct connection to its con-

struction. Just the same as when people purchase food in grocery stores, they are disconnected from the true source of that food (slaughterhouses, for example) since someone else puts in the work to harvest, process, and package it. The leverage capitalist society maintains over every individual is that of survival. Through monopolizing resources, those with the most can enslave those with the least. So what way do anarchists survive if they refuse the role and identity of “wage-slave”? If an individual decides to arm their desires with action, how does that individual refuse enslavement to a boss or master and continue maintaining access to resources? Under capitalism, the expropriation of resources from those who monopolize them is considered illegal. This is where anarchism breaks away from the civilized notions of social reform and finds affinity with illegality.

I can only speak for myself when I talk about illegalist anarchy since for every individual, their interpretation will be influenced by circumstances unique to their experience. There is also an entire history rich with illegalist anarchy taking place in the early 1900s around the globe, and continuing on today. For the purpose of this particular essay I will be focusing on illegality related to resource expropriation as an argument against wage-slavery. So from this perspective, illegalist anarchy is the refusal to confine my anarchist activity to an above-ground, liberalized, mass-appeal activity. It is the daily practice of experimenting with methods of survival that refuse the limiting moral code of law and order. It is the weaponizing of chaos from which I find courage and strength in joyfully discovering new ways of surviving – all of which circumnavigate wage-slavery. I have grown sick and tired of bosses, workplaces, and forcing my body to wake up with the sound of a blaring alarm. I am in full retirement from wage-slavery at the age of thirty-three, and I have absolutely no desire to turn back. So, how do I eat? How do I survive without a paycheck from a workplace to sell my labor? A reality that is often difficult to remember is that everything one needs to survive already exists all around. In addition to poly-crop guerrilla gardening and foraging, food is stockpiled high in grocery stores. Tools for creativity and sabotage are hoarded by hardware stores. Dumpsters are filled to the brim with a variety of resources. What has been stolen from the individual is a sense of direct connection to these resources. Through learned consumerism, people see themselves as merely consumers- basically, “If I don’t have the money for this food, I just go hungry tonight.”. Through fear, capitalism along with the state has pacified a healthy outrage that could motivate us to take the resources needed to survive. This is another form of alienation – but one that keeps the consumer passive: if you make something with your own hands, you feel more connection to it as yours. But when someone else makes it and you see it in a store window, there is no direct connection. Therefore, there is less emotional justification for outrage or motivation to break the barrier of law and fear. Similar to the factory jobs I worked where a single product was put together by multiple people. If each person is only responsible for producing a piece of the whole product, there is no direct connection between the production of that product as a whole, and the individual worker. Therefore, the wage-slave doesn’t develop a relationship with what they produce, because a single product is produced by multiple people.

Rather than celebrating individualism, this process glorifies workplace collectivism- a useful tool in encouraging productivity and unifying “workers” for the common good of capitalism. What is socially discouraged in the individual is a creative rebellion that crafts plans and ideas on how to undermine the security apparatus that protects resources. Store cameras, Loss Prevention officers (or as some of us call them for short “LP’s”), magnetic security devices attached to items, etc. While one individual spends their time and energy at work and maybe planning what bills to

pay next, the ex- wage-slave individual has the opportunity to utilize free time to experiment with different ideas on how to get shit for free. Eight hours of committed work at a factory (or grocery store, office place, etc.) could be eight hours of strategic planning, assessing, and experimenting with illegalist activity.

Another opportunity is the wage-slaving individual experimenting with illegalist activity within the workplace. Of course, the stakes are a little higher since the individual would have surrendered personal information to obtain the job, but an inside-the-workplace perspective can offer an opportunity to exploit weaknesses in work-place security. Though, personally, I haven't met many people who take much advantage of this. And this is probably due to the fact that they depend on the job in a way that outweighs any advantages of work-place theft.

Coming back to the anti-work perspective on illegalism, when it comes to the resources of survival, the time not surrendered to wage-slavery can be time put towards careful planning, personal fear-assessment, and target seeking.

As society forces us into schools to begin the indoctrination sequence of behavioural conformity and obedience, we have very little opportunity to learn about ourselves and our capabilities. Between school and our homes, playgrounds and neighbourhood streets, we're allowed a regulated time-frame of play. From my own perspective, play is the materialization of imaginative desire, exploration, and discovery. Each of these are fundamental tools necessary in observing and comprehending one's environment and their relationship to it. Embedded in that relationship is a "self" that is composed of experiences and personal desires. But with such a narrow time-frame, a young individual only has a limited scope of exploration and instead, with development, begins internalizing the rhetoric of consumerist, productive, and responsible adulthood.

For real though - what can most people say about themselves and the lives they live? Aside from a few forms of escapism or maybe hobby activities that stem from personal desire, many peoples lives are just wage-slavery, paying bills, paying for materialist shit and wage-slave some more to stockpile (save) money. Shit, people spend most of their lives using the present to prepare or secure a future- the existence of a future which is often taken for granted in the first place. So how much can one know about their self when so much of the "self" is being constricted, conditioned, and defined in terms of wage-slave productivity? Whether class or social, the status of an individual under capitalism is determined by their access to, and relationship with, materialism. But what about a "self" unbound by capitalism, and insubordinate to materialist representation? Or a "self" that refuses the traditional categorical assignments of social constructs and embraces life as anarchistic existence? A life of illegalist anarchy then allows for the limitless possibilities of creating one's self day by day.

In my opinion, refusing the wage-slave role and identity destabilizes social control on an individual level. Since it is a firm work ethic that must be drilled into the individual to secure the foundation of capitalism (or any system that requires massified subjugation for its sustainability), individuals who refuse wage-slavery are subjected to a variety of social pressures including personal judgement, ridicule and the threat of poverty. To build up a confidence in one's self that is immune to the social pressures of being talked down to (as well as a confidence in ones creative, determined self to avoid poverty), is to reclaim power as an individual. It is a power that reclaims "self" from the role and identity of "proletariat", "worker", or "wage-slave".

Like chaotic negation to all socially fixed identities, there is power in contradicting the social identity and expectation of the "wage-slave". This power also undermines the assumption that "the group" (or formalized organization, society, the masses etc.) is stronger than the individual.

If “the group” is unable to subjugate an individual, that individual carries the potential to inspire the emancipation of other individuals from “the group”. A group, or systemic establishment, is only as powerful as the subservience of the individuals who comprise it. Without subservient individuals to reinforce the power of “the group”, there is no group - only empowered individuals.

The power of presidents, politicians, the police, and the military industrial complex, economic systems of every form and social constructs require the subservience of individuals. Without individual participation, the continuity of any system unravels. This is what makes individuality not only important but also powerful. Under capitalism, refusing wage-slavery requires courage; assimilatory subservience is psychologically coerced with the threat of starvation and poverty. The logic of submission is only negated through a fearless self-confidence and the desire to become socially ungovernable.

Could an individualist anarchist change the world? As unlikely as it seems, who am I to say no? Different people are inspired by different things. To some, a personal relationship with someone else’s words can shatter a worldview. Those same words armed with the actions of an individual could spark flames of social insubordination, possibly multiplying into spontaneous fires of joyful emancipation. It is not the leadership of deceptive, double speaking academics or committees (invisible or not), political schemes, or popular catch phrases that ignite personal rebellion. In my opinion and experience, it is the discovery and re-claiming of “self” as powerful, unique, and wild. From this perspective, anarchist illegality negates the domesticated conformity of internalized workerism. Illegalist anarchy confronts law and order with insurgency, preserving wild chaos as individuality against the homogenizing effect of society. To reclaim and reinvent one’s life as a daily exploration of personal adventure is anarchy against the socialized guilt and pressure to abandon rebellious youth.

Wage-slavery is the enemy of play, individuality, and freedom. Social systems require the subjugation of individuality to either homogenized membership or fixed group-identities in order to maintain their existence. With all social systems the formula is similar: individuality is surrendered to the group in order to be granted access to resources. Under capitalism, the wage-slave - or in Marxist terms, “the proletariat” - is an identity pre-configured with the role of reproducing capitalist society. This includes an individual surrendering their mind and body to a master in exchange for a wage that serves as the permission slip to access resources. But to the anarchist individual armed with the illegality of resource expropriation, anarchy is survival without permission.

Anarchy can not be experienced through history books, the reformation of work places nor the confines of a new societal system. Anarchy breathes with the rhythm of the wild in constant flux, ungoverned by anthropocentric laws and order. I rejoice my anarchy in the transformative abandonment of the role and identity of “the proletariat”. There is no great future revolution on the horizon to organize or wait for. There is only today, with no guarantee of tomorrow. There are no charismatic leaders to open the door to freedom. There is only the power of anarchist individuality defined by the liberating ammunition of desire.

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# Arming Negativity: Towards the Queerest Attack

A Response to “Beyond Negativity: What Comes After Gender Nihilism?”

Flower Bomb

12/8/2018

*“We are radicals who have had enough with attempts to salvage gender. We do not believe we can make it work for us. We look at the transmisogyny we have faced in our own lives, the gendered violence that our comrades, both trans and cis have faced, and we realize that the apparatus itself makes such violence inevitable. We have had enough.*

*“Rather, what comes after Gender Nihilism must be a materialist struggle against patriarchy, white supremacy, and capitalism which understands and is attentive to the complex interrelations between these structures and which refuses to reduce any one of them to any other.” We are not looking to create a better system, for we are not interested in positive politics at all. All we demand in the present is a relentless attack on gender and the modes of social meaning and intelligibility it creates.”*

The essay *Gender Nihilism: An Anti-Manifesto* was an explosive reflection of my own experience with both “gender” and “nihilism”. As a queer who possessed no desire for queer recognition and societal assimilation, the quote above summarized a position of pure negation which I found exciting affinity with.

I wanted to write this essay, not as a critique of *Gender Nihilism* but as praise, and as a personal response to some of the questions posed in *Beyond Negativity: What Comes After Gender Nihilism?* In this essay I outline a few quotes from that piece and respond with my own gender nihilist perspective.

*“As such we are left with the need for the abolition of gender, the need to push back against reformist projects that simply seek to make an expanded notion of gender. What remains to be created is the establishment of a path forward.”*

I think it is important to acknowledge that many individuals craft their own paths of queer negation towards society and its projects of assimilatory reform. For me personally, a path forward means a queer nihilism armed, wild and ferocious against the social standardization of gender and industrial control. This includes but is not limited to an individualized path of destruction which targets the internalized governance and roles that define an assigned gendered identity. The personalization of this governance, which dictates the roles and behaviors of the assigned identity, surrenders the shapeless wildness of individuality to the solitary confinement

of politics. Towards the abolition of gender and against reformist projects, my anarchist war does not limit itself to the confines of politics. Instead, it includes a queer nihilist life-experience of becoming ungoverned by gender and any other social constructs intended to subjugate and discourage individual uniqueness. Beyond the limitations of theory, this also includes clandestine attack on the manifestations of society, negating the domestication of law and order.

*“Only real, concrete, and organized struggle can move us forward. Mere negation, senseless violence, or embrace of unintelligibility cannot be enough. In short we must move beyond negativity. The project at hand is to adequately account for the violence of gender, the necessity of its abolition, and the strategies for achieving that abolition in material terms. Only then will we have the ability to not only achieve abolition, but to change the world.”*

I believe real, concrete, and organized struggle is most powerful when orchestrated at the individual level. Since in daily life, it is the individual who experiences the struggle of survival in this gendered nightmare, no one other than that individual is most qualified to materialize that revolt. Gendered violence is unique to each individual who accumulates a history of struggle against it. Electing identity-based movements or organizations to represent individualized experience often flattens differences found between individuals, erecting a false sense of unity. This often leads to one’s association with an identity determining the legitimacy of one’s experience, rather than the experience being legitimized as individually unique. This point was eloquently summarized by Lena Kafka in *Destroy Gender*:

*“My personal experiences with gendered violence are only taken seriously in light of revealing myself as a trans woman. Our theories should start from the ways we have experienced gender violence in our daily lives, not identity. Our relationships to each other should be based upon our affinities and similarities with each other, rather than based upon the lowest-common-denominator politics. Daily life is far too complicated to be reduced into two categories.”*

From my own individualist perspective, nihilism is so much more than just pessimism, negation and violence; it is the personification of anarchy, the reclaiming of individuality and the embracing of ungovernable uniqueness. Queer negativity is hostility towards socially constructed expectations, those who enforce them, and is subsequently the emancipation of one’s undefinable “self” from gender conformity. This includes the expropriation of violence and the total abandonment of victimhood. Queer nihilism materializes itself as a declaration of war on society. For every possibility of sexual assault there is a blade being sharpened for self-defense. Dangerous spaces are personified, replacing the positive politics of safety. Armed queers don’t just make waves; they are tsunamis against the logic of submission.

*“This means recognizing that these things can only be overcome by a communist politics oriented towards the future. Abandon nihilism, abandon hopelessness, demand and build a better world.”*

My queerness is an experimentation that never ends. It is the totality of a life lived against the law, insubordinate and wild. It is not a communist politics but a nihilist negation to all systems that attempt to subordinate individuality. It is not the leftist politics of demanding and building a better world but an anarchist insurgency of reclaiming life day to day, and setting fire to its captors. Since gender is embedded in every fabric of this industrial, civilized society, I find no hope in salvaging any part of it—only joy in every second of its calculated demise.

*“I think it’s telling that I am presented as the voice of the gender nihilism, when two of the other largest contributors are indigenous trans women. Their voices matter in this debate more than mine, yet people have completely and consistently centered my voice and perspective. This is harmful.”*



Society and those who wish to preserve it require identity politics to categorize people based on socially assigned constructs. Identity politics is where individual experimentation goes to die. Like studying the bricks in a wall rather than venturing beyond the wall itself, identity politics, like all politics promotes the death of imaginative exploration. Politics represent the fixed ideological prescriptions of living, assigned to “the masses” who are treated as if they are incapable of thinking and acting as individuals.

In the realm of academic recognition, identity politics predetermines the popular narrative by reversing the hierarchy; those belonging to the marginalized category become the dominating group who then are given a pass to trivialize the experiences of those they view as opposite. But this hierarchical reversal doesn’t challenge hierarchy itself – it only reforms it in an attempt to create a power masquerading as equality. This power, composed of social capital, is then used as the power to ridicule, coerce and dominate others with impunity.

Anyone who presents a single individual as the voice of something as wide spread as gender nihilism is someone who interprets the world in terms of textbook definitions rather than the organic fluidity of free thought and social interaction. Quite simply, it erases all those individuals who had already discovered and lived gender nihilism but didn’t have the academic language or status to be credited and recognized in the mainstream. Alyson’s experiences with gender are not trivial to mine simply because I am a person of color. Their experiences are unique from mine, and far more complex than the oversimplifying measurement of social constructs and any theoretical analysis of identity and privilege. And it is this uniqueness of individual experience that gets lost in the homogenizing formations of identity politics. In my opinion, the harm here is the assertion that voices belonging to certain individuals matter more than others. Ironically, there is inequality in pursuit of “equality” and the common denominator is always a social construct in one form or another.

*“Rather, what comes after Gender Nihilism must be a materialist struggle against patriarchy, white supremacy, and capitalism which understands and is attentive to the complex interrelations between these structures and which refuses to reduce any one of them to any other.”*

Patriarchy, white supremacy, and capitalism have identity politics of their own. They each essentialize a role and behavior which reinforces their power socially. In addition to physically attacking these institutions, for me it is important to reclaim my self and emancipate from their mental captivity. This means refusing their language to define others, allowing others to define themselves beyond identity-based assumptions. It also means any positive projects that attempt to occupy space in the courtyard of capitalism compromises the integrity of their rebellion. The transforming of “queer” into another rigid, social identity by capitalism and liberalism is one of many examples. The positive politics of queer identity legitimizes the state and glorifies a civilized standard of submission. With the help of internalized and often celebrated victimhood, “queer” soon becomes another identity pacified and manufactured by capitalism.

This is why my queerness is not a positive project. It’s meaning runs contrary to the collectivized subordination in both capitalism and the left. Queer nihilism means arming negativity against the pacifying effects of positive politics, exploring the intimacy of criminal affinity with others, and arming individuality with the queerest savagery against domestication. The fire in my heart burns every gendered prison assigned to me. Queer is confrontation: my desire for freedom has intercourse with my hatred for civilization. What blooms is a lifelong dance that materializes the queerest attack on capital and social control. I find myself immersed in the chaos of bloodied weapons, broken glass and shrieking alarms. My body is a dangerous space of love and rage un-

governed by the morality of non-violence. With love, and in solidarity with the wild, and with all those who embrace queer anarchy with hysterical laughs of joy- towards the queerest attack upon the civilized order!

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# **Decomposing the Masses: Towards Armed Individuality**

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*“Anarchists are opposed to authority both from below and from above. They do not demand power for the masses, but seek to destroy all power and to decompose these masses into individuals who are masters of their own lives. Therefore anarchists are the most decisive enemies of all types of communism and those who profess to be communists or socialist cannot possibly be anarchists.” - Enzo Martucci*

For me, individuality is a weapon. It is the weaponized praxis of nihilist anarchy and personal ungovernability. An individual becomes ungovernable by becoming and asserting their negation to socially constructed identities, formally organized groups, or the monolith of mass society. From this perspective, negation embodies a refusal to surrender one’s uniqueness to the confines of formal membership. This is where I draw a line between anarchy and leftism. Leftism encourages the rearrangement of constructed identities, rigid formations, and roles within a formalized social group to which individuals surrender for a “greater good” or purpose. On the other hand, anarchy as life is the decomposition of formal social groups allowing for the existential informality of individual emancipation, development, and limitless exploration. Therefore, for me, anarchy is an individualistic refusal to surrender one’s self to an over-arching power which positions itself above all.

Power structures, socially or institutionally, require the surrendering of individuality to mas-sify their domination. The State can not exist without the individuals who choose to put on the badge and uniform. Capitalism can not exist without the subservience of individuals who make up the mass social body that reinforce its psychological and social validity and domination. Capitalism and the State require individual participation, multiplied to construct mass industrial society. I will give the leftists credit in pointing out that a massive enough worker strike could stunt industrial progress, since it is the worker - the individual wage-slave - that contributes to the life of the mega-machine. But as history has shown, a mass worker strike is not only exhausting to coordinate, but impossible to sustain long enough to collapse capitalism. While many leftists, including myself at one point, will point out that many workers simply do not have access to inspirational radical information, I have also come to learn that many workers simply do not want to strike. For too many reasons to list here, many workers go into work whether rebellions or strikes are happening or not. A fact that is often overlooked is that people are individuals. And as individuals, some choose to rebel against their work place, and some do not.

## **Collectives, Community Empowerment, and Organizing**

Around 2013, I set off with the aim of building community power through collectivist projects that were intended to benefit people in my hood. Everything from a radical book lending library, a zine distro, really really free markets, food not bombs, and community film screenings. The collective I was part of was vibrant and full of energy. One year, we hosted a July 31 st Day of Action Against Racism and Fascism event which included film screening riot videos and clips of nazis gettin’ beat down. We left our door open for people in the hallway to come join, and our tiny apartment was packed with folks who lived above and below us, cheering in excitement while watching the videos. At the end we handed out zines and flyers, and promoted a really really free market we were doin’ the following two days. The next day, only three neighbors from the event showed up and chatted with us.

The day after that, they didn't come back. At the time, I tried understanding why - despite the videos, the flyers and zines, and the conversations - our neighbors, who had talked about experiencing racism in their lives, were not interested in workin' on projects with us. A one-on-one conversation with two of them a few weeks later reality-checked me: "That's cool what y'all doin', but, you know, we just tryin' to do that money thing. We just tryin' to get paid." After a short debate about "gettin' rich", we departed with fist bumps and me feeling confused and defeated. "My" people in my own hood, in my own building, ain't down with that revolutionary shit.

After a couple more years of hood-based banner drops, graffiti messages, wheat-pasting, a zine written to document and glorify the history of anti-racist rebellion where I grew up, and more community events I realized a truth that no leftist wants to hear: there is no such thing as a homogenized community to radicalize. What is a "community" when your hood is composed of individuals who each have different and often opposing objectives in life? I soon realized that the word "community" was merely a political word that often flattens important differences between individuals and propagates false unity. It is a social construct merely representing a population of people who live in a single area. Sure, we had a couple individuals here and there who were down with what we were doin', got involved and stuck around for a little bit. But the hood was diverse. And it would be dishonest to say that they or we represented the interests of that hood. Everyone had their own individual opinions and life expectations.

I *have* seen some hood revolutionary projects that involved a large portion of a community materialize and flourish. Sometimes they last awhile and sometimes they lose membership and fizzle out. This is where my life experience started to define a difference between affinity groups and mass organizing. The individuals who were down with our shit came to us, with or without us having to propagate a program. They showed up because they saw other individuals that they could relate to. Other people just weren't interested, despite us all living in the hood together, facing gentrification and being mostly POC.

I see something similar happening with anarchism. The same methods and appeals to the community, to the masses, to "the people", are energetic and heartfelt, but yielding very little results. Potluck after potluck, radical social center or radical library, all end up bein' filled with pre-existing radicals and end up becoming social clubs rather than places filled with non-radical people living in the immediate community. Attempts to mobilize the masses through street demonstrations end up with spectators on the sidewalk and the same radicals chanting, singing or marching in the street. I watched this spike during different times. When Trump was running for election, everyone and their momma was in the streets. Radicals were out, armed with flyers and zines and radical chants over megaphones. Shortly after the election, things normalized and soon just the radicals were back in the streets doing their thing. I admit, I was there too. Marching, chanting, handing out zines and flyers to sidewalk spectators. I remember, years ago, there was an Occupy march where we took Michigan Street in Chicago. A mass of students saw us, joined in for 3 minutes, then ran back to the sidewalk with high fives and went about their day. We were still in the streets tryin' to invite them back with popular music. With the sudden drop in numbers, the police surrounded us and escorted us to the sidewalk. What is so wack about this is that this tactic is still being attempted today by radicals. As if the first dozen times it happened weren't embarrassing enough.

## **Capitalist Individuality vs Individualist Anarchy**

Individuality can be conditioned and subjugated by a socio-political environment that monopolizes a narrative of life. In the case of capitalism, we're all born into a pre-configured society that reinforces its values, roles, and ideology with the psychological force of formalized institutions. When we walk outside, we see a reality that has been quantified and institutionally constructed to propagate itself. Cars, airplanes, highways, skyscrapers, fast food, etc - all normalized to generate the comfort of order. Without order, without normalization, there is a chaos that breaks the silence of personal subjugation. Organization and order go hand in hand. Values, roles, and ideology are better reinforced when massified to create the illusion of normalcy. This process discourages individuality, uniqueness, and chaos, since all three pose a threat to monolithic formations. While capitalism claims to encourage genuine individualism, it is an individualism that is pre-configured to reproduce capitalism on an individual level. In other words, individuals who surrender themselves to the system of capitalism become members limited to making capitalism functional. Any individual who refuses capitalism, or systems all together, will seek an existence that contradicts the interests of capitalism. From this perspective, individualist anarchy is a refusal to surrendering one's self to the confines of a formalized system.

Chaos is the personalized strategy of negation to pre-configured order- an order that is pre-decided by those merely interested in gaining further membership. The strategy of creating a mass society or system of order is a strategy of discouraging individuality, chaos, and uniqueness. This strategy includes presenting a one-dimensional view of individualism that is defined by capitalism. But for individualism to be unique and chaotic, it can not be limited by the confines of formal organizations or socialized constructs.

Capitalism is a social construct that requires mass participation to create the illusion of normality to maintain social order. The mass participation composed of subservient individuals allows for capitalism to represent itself by materialized institutions- all physically built by the hands of individual workers. It is true, that the working class built this world, and therefore can unbuild it as well. But this assumes there are no subtle, peer pressuring forces at work that subdue the individual. This is why social war is not only necessary against massified existence, but also necessary with internally breaking the shackles of socially constructed identity and crushing the logic of submission.

## **The Right and the Left: Two Sides of a Coin Called "Identity"**

Identity politics illustrates how different identities are stratified to create hierarchical power dynamics between groups of people. Identity politics also illustrates how individuality and uniqueness are discouraged to the point of social isolation. When people act out of bounds with the socially assigned identity, they are treated as "Others", not validated to represent an experience. Depending on the system, certain experiences are preferred and validated. For example, to right-winger A, a successful "black" businessman is celebrated and seen as the promotion of capitalism as equal and non-discriminatory. But to right-winger B, that same man is seen as a threat to the white supremacist order and therefore not celebrated. Under leftist A, that same individual will be mocked as an "uncle Tom" or a "sellout". But to leftist B, the "black" businessman represents successful assimilation, progress and hope for other black people. Both



leftism and capitalism each have divided sides. But they all, in one way or another, share the commonality of order, homogenized identities, and membership. Therefore, in one way or another, this individual can be used as propaganda to promote a system. So now let's take for example, a "black" "man" who refuses the identity and roles of "blackness", patriarchy, and the membership as a worker. Instead, this individual refuses leftism and capitalism. What systems can use this individual as propaganda now? From a leftist or capitalist perspective, what positive aspects of this individual can be used for promotion? As far as promoting a system, there is none. The confinements of a system on a social level have been suspended. All that remains is the anarchy in becoming ungovernable through individual uniqueness.

Individuals who deviate from the normalized social order are not only bad for propaganda, but maintain the threat of inspiring other emancipations. Individuals who desire freedom beyond the limitations of political programs don't require a package-deal of future utopia. Rather than workin' now to play later, play and adventure accompany a present determination for wild exploration. Armed with a sense of urgency, life becomes a playground of individual flowering and negation to social constraint- a playground that allows free, open-ended social associations and interactions not coerced by a structural permanence.

Individuality armed with chaos finds itself as an insurgent against the social forces that attempt to subjugate it. As individuality becomes wild, it becomes immune and ungovernable to the carefully constructed programs advertised by the politicians of identity and revolution. Those self-proclaimed revolutionaries can only conceive of revolution as merely reforming the social conditions that constitute order. But some of us prefer insurrection over revolution; an insurrection that doesn't end with a new system but a life without measure. I want to weaponize chaos as an individualized attack on all governance and social order. I envision anarchy as a wildfire that blackens the civilized, domesticated kingdom of institutional and social domination. Getting free is more than just attacking capital and the state. At least for me, it also means creating your self every single day beyond society's attempts to define you as a static being.

My war is an individualist war against the right-wing and all its variations. I am at war with the materialized construction of patriarchal "whiteness", its institutions, and its politically assumed supremacy that materializes the colonial domination of industrial capitalism. My war is also against the left, and all its attempts to manufacture a future world of systematized "freedom" through formal organization, the preservation of socially constructed identity and the subservience of individuality to social groupings. My liberation won't be found in the holy book of "The Communist Manifesto", "Forbes Magazine", nor "The Coming Insurrection". Freedom isn't a pre-configured future utopia; it is a lived experience by those who have the courage to reclaim their lives as their own here and now. In the face of those revolutionary elites who attempt to lay claim to the future with their poetic social seduction and academic expertise, I remain insubordinate.

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# Descending into Madness

## An Anarchist-Nihilist Diary of Anti-Psychiatry

Flower Bomb

2020

### **Just sayin'...**

*The opinions expressed in this text represent no other than my own. My position against psychiatry is based on my own personal experience and should not be taken as an authority on the subject. Psychiatry, medications, and or psychiatric incarceration is considered helpful by some, and I wish them the very best experience with it.*

### **But also...**

*To the 'freaks', the 'weirdos', the 'delinquents', and the unruly...*

*To those who embrace these words like daggers drawn against civility,*

*To the insubordinate youth who refuse to tranquilize their play with meds,*

*To those who riot in the asylums, and those who dare to escape from them...*

*Let the moonlight illuminate our iconoclasm, witches and savage animals  
spellbinding fire in the night, for the destruction of society,  
with the courage of unmedicated confrontation.*

Any society that you build will have its limits. And outside the limits of any society, unruly and heroic tramps will wander with their wild and virgin thought — those who cannot live without planning ever new and dreadful outbursts of rebellion! I shall be among them!" — Renzo Novatore

I'm sittin' at a big round table with about three nurses and two doctors. My eyes are sensitive to the light cus I haven't slept in days. A nurse directly beside me has been gently nodding at me with the same look of concern for about an hour. My vision keeps blurring and then re-focusing. My hands are slightly trembling. I've been fighting the urge to lay my head down since I sat down. It appears this awkward meeting is almost over, and I have some papers to sign. The doctor who has been talkin' since I got here is still talkin' and I admit, I haven't really been paying much attention. Finally the talking stops and everyone stands up. The nurse beside me helps me up by my arm. I start to feel dizzy. We begin walking down a long hallway and eventually enter a room. Another nurse in the room greets me with a pillow, a blanket, and a pill to "help with rest". Before sittin' down on the bed I've been assigned, a nurse calmly requests

my belt and shoe laces. I comply and decide while I'm up I might as well take a shit before I go to sleep. About five seconds after my ass hits the toilet seat I hear a commotion - frantic pounding and demands to unlock the bathroom door. Confused and startled, I jump up, trip over my pants, and unlock the door. Apparently I'm not allowed to lock the bathroom door - or have it totally closed while I'm in there. I quickly finish shitting in plain view of a nurse and walk back to bed. I notice a different nurse has pulled up a chair right beside it and sits down with a clipboard and pen. I lay down and try to get comfortable while accepting the awkward close watch by this nurse beside me. As I start drifting off to sleep I reflect on everything that's goin' on. Oh that's right. Earlier today I tried to hang myself in my apartment and this is my first night in a psych ward.

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### **INDIANAPOLIS, March 18 th 2018 — Resource Treatment Center Riot**

Nearly a dozen Indianapolis police officers were called to respond Wednesday night to a riot at a juvenile psychiatric treatment and addiction facility on the city's east side.

*Eleven officers were dispatched to 1404 S. State Avenue just before 11 p.m. Wednesday on a report of a disturbance at the facility. The location is home to the Resource Treatment Center juvenile psychiatric facility, as well as Options Transitional Living, which provides sober housing for homeless or at-risk youth.*

*Police arrived to find that a group of juvenile residents had done more than \$50,000-worth of damage to the facility and assaulted four staff members. Officers took nine juveniles ranging in age from 13-17 into custody on preliminary charges of vandalism, rioting, battery and disorderly conduct.*

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During my time at this psychiatric prison I was subjected to what's called 'one on ones' which basically means I'm at risk to myself and therefore require 24 hour observation by staff. Two different nurses watched me shit, sleep, cry in my sleep, and eat breakfast, lunch, and dinner. I was required to take meds and a sleep aid everyday. I had face-to-face therapy once a day. I was only allowed one 15 minute phone call per day. I wasn't allowed outside at all. I was told to "set anchor" because the faculty had no intentions on releasing me "anytime soon".

All the reasons I was originally depressed took a backseat to this new horror show I found myself in. Everyone in my ward talked about one day gettin' out, despite being told they would "never make it on the outside". I couldn't help but notice the striking similarities to incarceration at a prison for criminals. This was a prison. The more I heard stories of attempted escape, violent physical repression, and hopeless isolation, the more I realized this was *not* a place to 'get well', nor any hospital I ever been to. *These* prison guards wore scrubs, enforced order with chemical warfare and physical restraint jackets. "The hole" was the padded room. Those who resisted were tackled to the hard floor causing cuts and bruises. And to the nurses and doctors, we were all just "case files" or "subjects" to be talked down to and humiliated. We were in their world now and it was their rules.

"We need a program of psychosurgery and political control of our society. The purpose is physical control of the mind. Everyone who deviates from the given norm can be surgically mutilated. The individual may think that the most important reality is his own existence, but this is only his personal point of view. This lacks histori-

cal perspective. Man does not have the right to develop his own mind. This kind of liberal orientation has great appeal. We must electrically control the brain. Some day armies and generals will be controlled by electrical stimulation of the brain.” - Dr. Jose Delgado, a Spanish professor of neurophysiology and author of the book ‘Physical Control of the Mind: Toward a Psychocivilized Society’

The era of institutionalized ‘care’ for those with ‘mental illnesses’ began somewhere around the 19th century with heavy support from the state. Public asylums were built in Britain after the passing of the 1808 County Asylums Act. This created an upsurge of asylums being built everywhere. These asylums were known for inmates havin’ to live in filthy conditions with bars, chains, and handcuffs.

The Lunacy Act 1845 was known to have changed the status of ‘mentally ill’ people to ‘patients’ who required treatment. This led to the eventual chemical treatment of people as ‘medical patients’ – despite the fact that lab tests, X-rays, and brain scans have never verified psychiatric disorders as medical diseases or brain damage. Over time, this inspired the emergence of psychiatric medical experiments on ‘patients’ in order to chemically ‘cure’ their ‘disorders’. The 20th century saw an explosion of psychiatric drugs. The first anti-psychotic drug, Chlorpromazine (brand names: Thorazine, Largactil, Hivernal, and Megaphen) was first synthesized in France in 1950.

Psychiatry, asylums, and prescribed drugs contributed heavily to reinforcing social order and individual submission through fear. As the years went on psychiatry and asylums expanded, re-defining and strengthening the power of state repression and civilized control.

Along with this came an ever-expanding culture of publicly calling out those who were considered ‘disturbed’ or ‘mentally ill’. The first to be targeted were those who didn’t fit the narrowly defined behavioral expectations of society. In the 18th to early 20th century, individuals assigned female at birth were often institutionalized for damn near everything including unpopular opinions, social unruliness or a politicized refusal to be controlled by patriarchal society. Other individuals of various assigned identities who sexually deviated from hetero-normativity were institutionalized and considered “confused” and in need of being converted.

One major marketing scheme deployed by the pharmacology industry was the social construction of an ideal emotional state that every ‘normal’ individual was expected to experience. Today this same ideal can be found everywhere – from televised entertainment to billboard advertisements and so on. The ‘happy’ and ‘depressed’ binary was used to create social pressure leading people to feel isolated or out of place for not happily accepting the conditions of society on a daily basis. Being “sad all the time” was, and still is frowned upon and ridiculed – regardless of its complex nature and the reasons behind it.

Despite being emotionally fluid by nature, the individual human (animal) is expected to fulfill the civilized role of positivist supremacy. This normalized obsession with positivity plays a key role in suppressing emotional responses of outrage to the multitude of oppressive experiences. The obsession with - and normalization of - positivist performance also encourages people to overlook the deep-seated trauma caused by civilization on a daily basis. Everything from the fear of flying, car wrecks, workplace injuries, to being late on bill payments – all examples of fears attributed to trauma. But because civilized life requires wage-slavery and commitment to continue, these forms of trauma are trivialized and written off - usually followed by something like “that’s life” or “it is what it is”.

As techno-industrial society advances, new laws are constructed to create new definitions of 'criminality'. This means there is an ever-narrowing idea of legalism. The same can be said for psychiatry. As more labels and identities for 'disorders' are created, the pharmacology industry expands. And as the conditions of capitalist, industrial society continue to worsen, more misery becomes available for exploitation with the sale of "feel good" prescriptions.

Under capitalism, where there are 'correctional' facilities, there is a profit motive to keep them filled. Where there are 'inmates' to fill those institutions, there is financial gain or cheap labor. And where there is any potential for social unrest, there is an ideology and identity to categorically define an unruly individual as 'anti-social'. Society turns 'disorders' into categorical identities assigned to those it considers 'undesirable' in order to reinforce the social conditions that pressure people into behavioral uniformity.

Today, within the realm of identity politics, psychiatric-assigned identities garner social capital where ever victimhood is glorified for social benefit. As with any form of identity politics, I have seen many individuals exploit psychiatric identities by brandishing them as reasons to rid themselves of responsibility for their actions. And as this plays out in the all-too-familiar social cannibalism of identity politics, individuals personalize these psychiatric- assigned identities and create inverted hierarchies of social entitlement.

Ultimately, a new identity-based movement is formed, gaining media recognition and becomes assimilated into the broader prison of society.

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**Thursday, September 4, 2014 Riot at Central New York Psychiatric Center** *A dozen staff members were injured when several inmates started rioting in a kitchen area at the Central New York Psychiatric Center on Wednesday.*

*Four people were hospitalized for their injuries, authorities stated. The fight broke out at about 11:45 a.m., when five to six inmates started attacking staff in one of the kitchen areas using kitchen utensils as weapons, according to the state Correctional Officers & Police Benevolent Association. The inmates tried to fight their way into the mess hall.*

*At the same time, another fight broke out between inmates and staff on the floor above the kitchen, officials said. The emergency alarms were raised, and security personnel inside the facility were able to break up the two fights, with help from the state police.*

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After careful planning, I was released from psychiatric incarceration much sooner than originally set. The walls were closing in on me and the monotony of daily under-stimulation, medicated numbness, and confinement started breaking me down. Witnessing the prison cannibalism of infighting between incarcerated individuals, I began spiralling worse than I had prior to being there. On top of that, my two attempts to secretly organize a rebellion had failed miserably; the wards or 'bunks' were so small that an artificially constructed bond was easily created between most staff and patients. Snitching was heavily rewarded.

Nobody wanted "any problems". So instead I turned to another method of emancipation; using my own high school knowledge of psychology to convince my therapist I was merely suffering from "a broken heart" due to a "recent romantic breakup".

Despite the full spectrum of my hatred for society, the life I was living at the time, and the complex emotional storm that raged in my head on a daily basis, I was able to convince my therapist and the other nurses I was just upset over a breakup. The humiliation of having to role-play such a lie paled in comparison to my desire for freedom from that place. Released into my

mom's custody, I was required to continue taking my medications three times a day and seeing a counsellor once a week.

Against the wards request, I went back to living in my apartment. I could see where the police had went through all my notebooks as well as a pocket book of phone numbers. The noose I worked so hard to construct and attach to a wooden beam along my ceiling was gone. To this day I don't know if my landlord took it or if the police did. My rent was overdue indicated by the notes in my mailbox. Luckily I was working a self-managed painting job at the time so I couldn't get fired. I could start back up the next week.

That night I masturbated for the first time in what felt like years. But I couldn't orgasm. The next day I called the doctor who dealt my meds. According to him, my impossible orgasm was common with people on psychiatric medication. A week went by and I continued to feel numb. Nothing was interesting to me. I often found myself watching the hands on clocks move or staring out my window at passing cars. I didn't feel sad. But I didn't feel good either. I just existed.

After about a month of being out of the psych ward, I decided to stop taking my meds. The hassle of getting them filled as well as keepin' up with taking them everyday just wasn't worth it. And neither was feeling numb. I didn't know what would happen. Would they find out and send the police to take me back? A couple weeks went by without meds and I started to feel slight changes. I was scared but prepared for the hellish withdrawals I had heard all about. I got dizzy a bit, and some headaches but nothing more. Soon I stopped gettin' calls from my counsellor. I expected her to be upset and leave me angry voicemails. It never happened. Eventually I felt my appetite change and I could experience emotional reactions to things easier and more frequently. And I finally had an orgasm!

For the next couple years, I reflected on those experiences and began exploring the origins of my suicidal thoughts, the origins of the morbid depression that caused them, as well as the consumerist life I lived as a wage-slave law-abiding citizen.

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***A Riot on Thanksgiving Morning 2016 at Springfield Hospital Center (a regional psychiatric hospital and former slave plantation located in Sykesville, Maryland)*** In the early-morning hours of Thanksgiving Day, Catherine Starkes and April Savage huddled in an office with several other employees at the Springfield Hospital Center in Carroll County as patients rioted around them.

*Starkes and Savage said patients threw chairs, knocked over file cabinets and tried to break into the staff's Plexiglas-enclosed refuge. The patients poured cooking oil over the floors, making them slippery. One patient tried to crawl into the office through the suspended ceiling, Starkes recalled.*

*It was like no other night she could remember in 22 years of working with dangerously mentally ill patients at Maryland state hospitals.*

*"They wanted to take over the unit. They seized the unit," she said.*

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"What we say is the truth is what everybody accepts. ...I mean, psychiatry: it's the latest religion. We decide what's right and wrong. We decide who's crazy or not. I'm in trouble here. I'm losing my faith." -Dr. Raily from the movie "12 Monkeys"

Similar to religion, psychiatry assumes a powerful role in defining "right" or "wrong" in terms of "normal" vs "abnormal" behavior. The standardization of a particular, socially expected be-

havior is essential for creating categories of people defined in terms of their contribution to the collective success of society. With psychology as a basis for analytically outlining ‘problems’ and suggesting “potential cures”, mass society becomes dependent on its authority for deciding who is “normal” and who isn’t. Certain behavioral characteristics unique to an individual become outlawed in order to maintain this social conformity.

Speaking from my own experience, psychiatry and all its theories, roles, and chemical prescriptions at best aims to merely manage ‘symptoms’ of ‘disorders’ - not eliminate the sources of their creation.

By ‘symptoms’ I am referring to any set of behaviors or emotional responses that indicate an individual’s struggle to conform to societal expectations or ‘normal’ behavior.

By ‘disorders’ I am referring to the set of behaviors or emotional responses that have been selected and condemned by society, and therefore declared a ‘mental illness’ by the authority of psychiatry.

By ‘sources’ I am referring to any and all prisons, societal forms of coercion, and civilized society – all of which pressure individual subservience and ideological conformity.

The conflict of interest in ‘curing’ the ‘mentally ill’ becomes apparent when acknowledging that successful cures to particular behaviors and emotional responses would require the abolition of civilized society all together - the same civilized society that creates trauma, followed by the concept of *mental illness* and subsequently a ‘solution’ via many forms of emotional anaesthesia.

Another factor of social control built into psychiatry is its ability to distort and control dissenting information. Social systems that require the subordination of individuals are always sharpening their ability to suppress or demonize information – especially information derived from rebellious experience. When it is individuals themselves who are considered living examples of this information, those seeking total control will portray them in such a way that renders the nature of their rebellion a mere product of mental illness. For example, the Soviet Union responded to rebels with psychiatric wards called “Psikhushkas”. One of the first Psikhushkas was a psychiatric prison in the city of Kazan. In 1939 it was transferred to the secret police. Psychiatric incarceration was used in response to political demonstrations and attacks. It was common practice for soviet psychiatrists in Psikhushka hospitals to diagnose those who rebelled against soviet authority with schizophrenia.

Just as religious authority figures speak of purging people of their sins and demons, psychiatry seeks to purge people of their ‘sickness’ and ‘bad’ habits. In the church of psychiatry, only those most committed to social conformity (or emotional suppression) can enter the heavens of being socially recognized as ‘sane’ or ‘normal’. Normal or civilized behavior is rewarded with social capital and easier access to survival resources. And in the eyes of those who fear unbridled freedom, without the church of mental psychiatric authority, ‘the masses’ just might descend into madness...

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***Sept 5 2016 John George Psychiatric Hospital Riot Nurses at Alameda County’s embattled mental hospital say three patients tried to incite a riot overnight and escape the facility. Staff members are blaming chronic overcrowding at John George Psychiatric Hospital’s emergency room. It’s the latest in a string of troubling incidents at the hospital uncovered by 2 Investigates.***

*Nurses – who didn’t want to be identified for fear of jeopardizing their jobs – tell 2 Investigates that two male patients and one woman demanded to be discharged from John George’s Psychiatric*



*Emergency Services (PES) department Sunday night. But when they were refused, they turned violent, according to staff.*

*The patients allegedly tried to encourage others to help them push the facility doors open to escape.*

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“The Law, social expectation, and psychiatric tradition and practice point to coercion as the profession’s paradigmatic characteristic. Accordingly, I define psychiatry as the theory and practice of coercion, rationalized as the diagnosis of mental illness and justified as medical treatment aimed at protecting the patient from himself and society from the patient.” - Psychiatrist turned anti-psychiatry, Thomas S Szasz, M. D.

While reflecting on my experience with psychiatry, including being on three different medications and my stay in the ward, I started asking myself questions I had never thought to ask before: what are the social conditions contributing to my feelings of misery? What type of behavior is characteristic of ‘mental illness’ and ‘normal’ functioning? Who enforces these definitions as universal truths to begin with? Is it the same psychiatric authority that at one point considered homosexuality a mental illness – then changed their minds in 1973?

I couldn’t help but notice that despite all the therapy, meds, and psychiatric hospitality the world outside my head was still the same. Poverty still dominated my hood, rich billionaires were still playin’ golf while the government continued bombing other countries. Millions of non-human animals were still bein’ mutilated in slaughterhouses on a daily basis, and the environment was still bein’ devastated by industrial expansion. I still needed to wage-slave away to pay my rent. And like everyone else, I needed to do this until I got too old and eventually live out my days in a nursing home. But somehow I was supposed to be ‘happy’ - or at least apathetically accepting of it all without a fuss. Obedience without incident. Without question. Or as the others in the ward had said to me “no problems”.

Currently in my life, I am still angry, still depressed, and still sometimes suicidal. But rather than seeing these things as what’s broken about me, I see them as a reflection of how fucked up the world is around me. I find little things to help me channel the anger, depression, and suicidal thoughts. I exercise, practice mixed martial arts, enjoy a walk in the woods at night. I star-gaze from park benches, rooftops, and moving freight trains. I indulge in stolen food and cherish the excitement of criminal activity. Managing my emotions is a daily activity coupled with observation and growth. I listen to the stories of others and learn from their experiences. I listen to my emotions and source their origins, making it easier to understand my needs and desires. My emotions – my madness - manifesting as anger, depression, and so on remain sharp and act as the best tools for understanding the effects of this imprisoning society on my well-being.

My disposition lacks evidence of being broken or brain damaged – if anything, it would suggest the contrary. My emotional state is a complex response to the anxiety that occurs when recognizing society for what it is – a prison propagating itself as ‘normal’ life. And integrated within this prison is a web of altered realities that materialize the logic of control and domination: Wage-slavery masquerading as productivity and personal responsibility. Coerced submission and obedience to law and order in “the land of the free”. Pictures of happy cows on packages of mutilated body parts. Borders, bio-technology, cyberspace communities of friends interacting with the emotional vacancy of digital communication.

And it is here, in this same social prison society, that the word insanity is used to describe an individual person rather than industrial civilization - the epitome of mechanized social control.

“The stars up close to the moon were pale; they got brighter and braver the farther they got out of the circle of light ruled by the giant moon” — Ken Kesey, from the movie *One Flew Over the Cuckoo's Nest*

I believe deep down all people are ‘insane’ - not in terms of mental illness - but in terms of individual, unique differences that remain defiantly incompatible to behavioral order. In society, some people hide these differences better than others. And many people I have come across express frustration with having to keep themselves locked up inside, aching to break out. The fear of being socially labelled insane or crazy keeps people passive and submissive. But some people experience difficulty assimilating themselves. And while society attempts to frantically control and eliminate certain undesirable people and behaviors, natural responses to environmental conditions continue to produce both.

If one were to really examine the social interactions between individuals, one can see the subtle tip-toeing of animals peeking from within the wardrobe of humanism. It is the fear of being too loud, too angry, too sad, too imaginative – the fear of allowing oneself to exist at full bloom – that incarcerates the animal individual. It is the fear of exhibiting any personal qualities or characteristics that would violate the boundaries of socially expected behavior. Breaking the laws of psychiatry could be punishable by chemical injection, imprisonment, or even death.

This fear also plays a vital role in creating an obsession with relying on institutional specialization rather than peer to peer support. This obsession is normalized when, in response to someone reaching out for emotional support, friends suggest ‘professional help’ as if to surrender themselves ineffective by default. It says something about the nature of one’s confidence, ability, and will to support another when that support is often outsourced to an elite group of ‘professionals’. I’m not tryin’ to say that every individual has the capacity to support others at all times: I am suggesting an examination of the inferiority complex internalized by people in the face of institutions, and how individuals often find themselves too busy obeying the demands of capitalism, or too distracted by consumerism to make time for supporting their loved ones – let alone themselves.

If one were to examine society as a whole, one can see how over-simplified, quick-fix solutions to complex problems is built into it. If one were to examine this even on a personal level, one can see how everything about industrial society reduces personal time to the point where one often neglects their own emotional health. Against the demands of technological addiction and wage-slavery, making time for supporting one’s self and or those they care about is, however under-rated, nothing less than an act of personal revolt. “You need professional help” is often the quick response to an individual simply looking for support from close friends. Not all people (including myself) enjoy being pathologized or assigned a diagnosis like a broken machine. It is this ‘professional help’ that replaces intimate support with capitalism where someone struggling is treated as a profitable ‘case file’ and dealt a bottle of pills.

From a vibrant friend struggling with a unique history of complex emotional experiences, to a patient branded with an over-simplistic set of psychiatric identities – the individual becomes merely a unit of diagnostic measurement.

Diagnoses act as identity configurations defined in terms of symptom-based sameness. These identity assignments are constructed by the specialists of psychiatric authority, and are enforced

socially by those who uphold its power. The same way that leftists are quick to use statist terminology to publicly label and shame “undesirables” or those unwanted by The Movement (for example, using the word “terrorist” to describe proponents of anarchist attack), they are equally quick to call people ‘mentally ill’, or ‘toxic’ - demanding they seek ‘professional’ help. Perhaps without realizing it, leftists socially reinforce the validity of the state and psychiatric authority by reducing the complexity of individual behavior to mere psychiatric constructs and moral condemnation.

Psychiatry provides a comforting sense of order in the refusal to accept the chaotic nature of behavior. By asserting psychiatric terminology and morality many leftists seek control over social interactions with the intent to sterilize and homogenize them. This attempt at behavioral uniformity goes hand in hand with the treatment of individuals as members of monolithic, identity-based groupings. Behavioral uniqueness and variety are often discouraged or condemned when they don’t fit neatly constructed scripts. One’s behavior or emotional expression could be trivialized by being socially called out as ‘problematic’ - a label which itself requires the conformity of a generalized consensus to define and enforce.

Society and all its defenders require the dam of psychiatry to subordinate and control the tidal waves of individualist variety and social unrest. I can only imagine what would happen if the mechanisms of control failed on an individual level - if freedom of emotional expression took aim at the crystal castles of psychiatric authority, shattering the illusion of sterilized permanence. One after another an individual cannonball weakens the continuity of the structure, an ungovernable individual compromises the strength of collectivized subservience.

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***Jan 31, 2006 Riot at the Riverview Hospital For Children and Youth*** Five male patients at a state-run psychiatric hospital for children face rioting charges after they ripped out a phone line and tried to steal a worker's car keys before barricading themselves in a room over the weekend, a state official and other sources said Monday.

*The incident at Riverview Hospital For Children and Youth occurred less than a week after employees protested over conditions in the facility, contending that the hospital is increasingly unsafe because of the volatile mix of patients.*

*Sources said that between 11 p.m. and midnight Sunday, a group of boys in the hospital's 11-bed Lakota Unit came out of their rooms and started confronting and arguing with staff. A male clinician and two female employees were assigned to the unit at the time.*

*Sources said the boys surrounded the man and tried to get him to turn over his keys but he refused. When one of the female workers tried to use the phone to call for help, the boys pulled the phone line out of the wall, sources said. The youths then barricaded themselves in a room and tried to smash a large exterior window, which broke off its hinge.*

*Sources said the boys intended to escape through the window but were stopped by a Connecticut Valley Hospital police officer who was called to the scene and was outside near the window .*

*Authorities would not release the names or ages of the boys involved. All face charges of inciting to riot, disorderly conduct, criminal mischief, unlawful restraint and threatening.*

\*\*\*\*

When, in expressing themselves, individuals let their emotions rupture the confines of psychiatric authority, and fan the flames of their contempt for social control, psychiatry begins to resemble the shell of a burnt out police car. If psychiatry is the agent enforcer of mental law and order - let it die along with every cop and agent of the state. As with identity politics, I refuse

to participate in the use of psychiatric terminology when describing other individuals. As with all other socially constructed assignments, I reject psychiatric labels as they seek to limit the horizon of emotional complexity.

When, in expressing themselves, individuals become wild with nihilist hostility toward all ideological roles and identities, what is left of a society without individual conformity? What is 'male' or 'female' without being fixed to an aesthetic or performative role? What is 'black' or 'white' without the social construction of race? What is the sane/insane binary without the commanding authority of psychiatry? What is social law and order without anyone willing to obey?

My anarchy is found in the obliteration of these social constructs and the rejection of their 'social contract' that universalizes their false existence. I use the phrase social contract because that is precisely what accepting these identity assignments is. It surprises me to see such little prisoner solidarity with those incarcerated at psychiatric facilities. I imagine total anarchy looking like all prisons - including every manifestation of the educational-industrial complex, every zoo, and every asylum - being burned to the ground.

\*\*\*\*

***On New Year's Day, 2018, 10 Children as Young as Age 12 Riot and Escape from Strategic Behavioral Health Center in South Carolina*** During the New Year's Day incident, patients broke furniture to make weapons. The state report suggest Strategic staff missed warning signs that patients had planned to escape. They did not question residents who were wearing multiple layers of clothing that would allow them to change what they were wearing when they left the hospital.

*In a less than five-hour span beginning in the late afternoon, there were seven "Code Purple" incidents in which workers are alerted to trouble. A state investigator reviewed video showing patients going from room to room, throwing a trash can, tearing up paper and tearing schedules off the walls. When one employee arrived, according to the report, he heard loud noises and cussing and saw trash all over the floor in the hallway. Patients had barricaded themselves in a room and had weapons he described as boards with six-inch screws.*

*"There was no staff trying to get into the room and he was told by staff, 'They have weapons. Don't go in,'" records say. "The nurse described the situation as a 'riot, complete breakdown.'"*

*By the time police arrived, the south Charlotte psychiatric hospital had descended into chaos. Patients at Strategic Behavioral Center — some wielding wooden boards — attacked one worker, barricaded themselves in a room and escaped through a broken window.*

\*\*\*\* For many years I paraded psychiatry as a valuable scientific instrument for understanding the inner workings of human behavior. I no longer find it useful after learning to recognize people as complex beings with unique emotional responses to this civilized nightmare. I have come to recognize psychiatry as, at best, another form of identity politics that ultimately attempts to force the infinite complexity of emotional expression into rigid categorical boxes.

Individual people are far more than 'bipolar', 'psychotic', etc could accurately express. While a person may experience combinations of emotions socially identified by a psychiatric category, their emotional state can not be summarized or represented by any list of fixed terminology.

My refusal to define a person by the emotional struggles they experience is similar to the reasons I refuse to identity people struggling with intoxication as 'addicts'. An individual's struggle in coping with society is complex and unique. Psychiatric labels and identities are tools of the state - an entity which I reject. As a tool of civilization, psychiatry creates alienation and violence by treating people found to be emotionally unfit for society as 'broken', and therefore socially

inferior. I personally refuse to disregard an individual's struggle for survival by assigning them a psychiatric identity that puts blame on them as 'mentally ill' - rather than focusing attention on industrial society itself. Like prisons for 'criminals', the 'correctional' facility of the psychiatric ward seeks to condition submission through coercion and confinement. Solving or curing 'mental illness' in the societal sense often ends up becoming a re-defined ability to condemn, suppress, or sterilize emotions.

Like all governments, presidents, and authority, psychiatry never gave me freedom. Assigned psychiatric labels didn't help me – they only filled me with an internalized sense of victimhood and inferiority. Medication didn't 'cure' or 'fix' me – only damaged me, numbing me to my own senses in order to create an emotional void between me and the fuckery of civilized life. So instead, with nihilist celebration I descend into madness, taking aim at social order and civilization. With armed animalism I realize now that there was nothing to fix - my natural contempt for domestication and social control reminds me that I was never 'broken' to begin with.

With maniacal laughter I mock the conventional standardization of human behavior. I reject the authorities of psychiatry, their holy book (The Diagnostic and Statistical Manual of Mental Disorders (DSM-5)), and their prisons. I refuse to continue being a test subject for their ever-expanding pharmacotherapeutics. I am an individualist against the collectivized consensus used to materialize institutions of psychiatry. I am a nihilist - hostile to the ideological sane/insane binary and all social constructs that, with pathology, attempt to categorically subjugate individuality. I desire nothing less than a feral revolt against civilization. If civilization and psychiatry marry at the church of morality, then let my anarchy be a fiery black smoke that chokes their gospel of social control.

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Descending into Madness  
An Anarchist-Nihilist Diary of Anti-Psychiatry  
2020

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# **No Hope, No Future: Let the Adventures Begin!**

Flower Bomb

2019

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*This writing is dedicated to my dear friend Miles “Art Phoenix” and also to the memory of:  
15-year-old Italian individualist anarchist Anteo Zamboni, who lost his life attempting to shoot  
and kill Benito Mussolini in Bologna on 31 October 1926*

*& Japanese anarchist and nihilist Fumiko Kaneko, convicted of plotting to assassinate members  
of the Japanese Imperial family and imprisoned until she took her own life.*

The sun, moon and the stars do not wait; they bomb the sky with their presence. A tsunami does not hesitate; it announces a death rattle of destruction before dissipating. So why should I wait? And *who* am I waiting for? And who are *they* waiting for? The Future is a god obeyed at the expense of one’s immediate desires in order to secure distant membership in a nonexistent utopia.

The Future is a hologram projection of dreams and promises that get rejected by the present. For politicians and other authoritarians seeking long-term domination, The Future is often socially utilized to exploit one’s fear of living in the moment. The Future domesticates wild desire, limiting its capacity to explore spontaneous, unpredictable experiences.

Today is here, right now like a blank canvas inviting my imaginative, destructive creativity. Do I dare to dream bigger than the prison world of material wealth, fashion trends and workerism? Should I indulge in savage hedonism against the monolith of collectivized misery? Yes! Against the gospel of The Future, my anarchy is a riotous celebration of *now*!

The Future is antithetical to any feral insurgency that refuses politicized stagnation. When I say “politicized stagnation”, I am referring to the politics of “waiting for when the time is ripe”. When I say “feral insurgency”, I am referring to the prioritizing of immediate attack rooted in an individualist, unrestrained desire for freedom. The Left enjoys long-winded academic debates and discussions, attempting to redefine revolution within the limited scope of civilized society. Acting as a new constitution for a future society, there is everexpanding politically correct terminology to learn and memorize, along with the everchanging methods of “educating” “the people”. And then there’s the ingroup and outgroup competition, the oppression olympics and lowestcommon denominator identity politics. I consider all of this Politicized Stagnation. More time and energy is placed on the ideological construction of a perfect future utopia than attacking the existing prison society now.

These type of (exhausting) discussions understimulate my desire for wild experimentation and illegalist adventure. When I speak of “wildness” I am referring to the unique complexities of individual experiences and emotion, which defy the politicized confinement of analytical measurement. When I speak of “illegalist adventure” I am referring to the full-flowering of individual growth and selfliberation beyond the confines of law and order.

My wildness is defined by an individualism borne of the intercourse of anarchy and nihilism; it can not be captured and confined to socially constructed identities nor the poverty of leftist ideology. The illegality of my feral revolt against industrial civilization makes me an accomplice of all wild beings who viciously reject social domestication. My wildness is an exploration into the adventurous unknown life experiences of criminal, antiworkerist anarchy. My experiences are unique,

everchanging and my own, blowing to pieces the assumption that they can be defined by identitybased affiliations with any particular group membership. I find identity politics laughable, rejecting its glorified victimhood and representation. Rather than participating in the pretentious role of identity policing, I take destructive aim at the mental prisons of my own class, race and gender assignment.

I also mock the authority of psychiatry with an assertion of negativity toward behavioral standardization. In the eyes of a neurotypical society, I am fucking crazy but in the eyes of lunatics I am alive and well! The insane/sane binary is a socioeconomic trap that criminalizes antisocial behavior and capitalizes on emotional misery. With the experience of having been imprisoned at a psychiatric facility and rejecting their medications, I remain insubordinate: there is no cure for my depression that civilized society induces. There is no prescriptive remedy for my unruly incompatibility with collectivized subservience. I refuse to tranquilize my hatred for authority and this civilized society which maintains it.

Some would even encourage me to indulge in the intoxication culture that takes the sharp, sober edge off of reality. But it is sobriety that I weaponize against the docile, habitual comforts of toxic escapism. There is nothing this colonial establishment wants more than to subjugate my savagery with addiction or habitual inebriation. My sobriety is a feral sworn enemy of industrial civilization.

## **No Hope, No Future: Let the Adventures Begin!**

I don't want to create new theories or more analysis to filter the world through; I want to destroy the ideological chains that prohibit me from experiencing it directly. I don't want to create a blue print for another world; I want to experience utopia, *here and now!*

What differentiates leftism from my nihilist anarchy is the desire to embrace the present as the best time for attack, waging an individualist war on all governance and social control. While adherents of leftism spend years in college classrooms attempting to make leftism palatable to "the masses", some nihilist individuals send smoke signals of sabotage in solidarity with others who embrace the night like a balaclava. With destruction, these individuals constellate an informal network of feral revolt across the globe, leaving behind the chains of fear and internalized victimhood.

Even in the era of Trump presidency "the masses" have yet to take up arms and overthrow the establishment. While anarcholeftist organizers advertise their groups in competitive popularity contests, the violence of fascism, poverty and police orchestrated executions roll on. Individualized, spontaneous ruptures to the civilized order define a warfare that almost always undermines state infiltration and management. In the transformation of civil anarchism to feral insurgency, anarchy becomes an anti-political life of illegalism accessible to any individual with the courage to get wild and fuck shit up.

The authoritarian "revolutionaries" who carry communist bibles filled with "better futures" are a predatory bunch, discouraging individualist selfdetermination and targeting those most vulnerable to groupthink buzzwords like "hope" and "community". One is led to believe in and choose a side within a binaryist worldview: find a future of happiness through the riches of capitalism or find a future of happiness in the communalism of communism.

For me The Future of both is as much of an apparition as the authoritarian power both require to create it; I refuse to endure years of wageslavery in hope of a future financial security under capitalism. Equally, I refuse to surrender my present days building communes in hope of a future communist utopia.

My anarchy can not be defined by either capitalism nor communism: it is the abomination of both. My activities require no future utopia for motivation only a personal obsession with a

present life ungoverned by submission. My anger and contempt for this technoindustrial nightmare motivates my actions. "The Commune" requires my individualism in exchange for membership, and like a machine requires my free time and energy for its maintenance.

I mock those Tiqqunists, the Invisible Committee and their disciples for attempting to market insurrection to "the masses". Their "manual of terrorism" is merely a biblical text that presents itself as a "truth" that people are "forced to choose" if they desire something other than the world we have today. This oversimplification intentionally erases those who channel the power of their individualism towards emancipatory destruction rather than surrendering themselves to "recreate the conditions of another community."

The way I see it, no one other than my self is more qualified to determine and acquire my freedom. I am responsible for my own life, freedom and the necessary attack in obtaining both. Without prioritizing this personal responsibility, I would fall into a dependency which would enable an authoritarian, social hierarchy that normalizes my own disempowerment.

For many, individualist potential is difficult to explore in the presence of an overwhelming number of mechanistic social roles and identities that demand its surrendering. So is it really surprising that many people have difficulty imagining themselves as independent, selfsufficiently armed survivalists? Much of what is propagated as "anarchism" in the US comes from a collectivist perspective that boasts more about "community", "the movement" or "the commune" rather than individualist power. Is it really surprising that so many self-identifying anarchists struggle with not feeling motivated enough to take action unless they are affiliated with a group, organization, or movement?

The anarchist nihilist critique of organization can be summarized as a tension between the individual and the collective. Sure, I will be the first one to say that shit like the J20 black bloc that wrecked havoc in the streets was a hell of a fun time! I understand there is a power, riotous excitement and even sometimes safety in numbers. I also recognize that mutual aid and support do wonders for helping one another in more ways than I can list. But what about that same power, riotous excitement, and safety in individualized, lone wolf attacks?

Is there no power to be found in knowing everyday can be an opportunity for direct action without needing a police killing or some moral outrage for motivation? Is there no excitement to be found within the personal experimentation of clandestine activities, the rush of adrenaline while fleeing the scene of a crime, or the safety in a selfplanned and secured action taking place when and where police least expect it? Why wait for the next demonstration, police shooting, presidential election or convergence? And while the aid of others can potentially enhance one's criminal experience, there is much to learn about one's personal experience with carrying out their own individualized attack. Everything from planning, to panic control and task completion are experienced differently when not split up amongst others.

With individualist attack, the actor is not alienated from the action. Everything is evaluated directly, personally, and in the moment. The attack then becomes a direct expression of the individual. Without the ideological guidance of a future utopia or greater power, nor the motivation of a collectivized identity, the individual becomes simultaneously the catalyst and creator of their anarchy. The selfdefeating worldview one holds onto is only as strong as their grip on it. The enslavement of one's existence is only as powerful as their individualized subordination.

One thing that comes to mind when speaking of creating anarchy is uniqueness. One's relationship to their action is always unique from another. From a strategic point of view, there is uniqueness in the experience of lonewolf attacks. Even "phantom cell" structured attacks carried

out by small groups of trusting individuals offer a unique perspective on direct action. Compared to mass demonstration property destruction, (which unfortunately often ends with police kettling and mass arrests) it doesn't take long to research how successful ALF and ELF attacks are while utilizing the model of spontaneous and unpredictable attack. But the ALF and ELF are the more wellknown success stories. This doesn't include all the successful attacks by lonewolf individuals. These individualized attacks have the benefit of being carried out in the most random, unpredictable manner, while displaying the courage and power one determined individual can possess. Formally organized movements that require mass mobilization and time for "education" is futile; along with formally organized militias, both play into the trap of predictability and infiltration.

Socially speaking, personal uniqueness is more often feared than accepted. If it can't be controlled, massified, or out-right eliminated it is a threat to the continuity of an established social identity. The breaking down of control and stability often induces panic in authority. An individualism that rejects the logic of submission becomes boundless in the exploration of personal potential. This ungovernable potential threatens the collectivized security of social control and predictability. Similar to the strategy of spontaneous attack, desire armed with chaos is like the wildness that civilization tries to domesticate; determined and resilient.

When I hear people say "we have a plan for a better world" in the futuristic sense, I wonder if they are considering the very real possibility that they will never see that world. And unless they are speaking for others the way politicians do, I am curious to know who is going to experience this better world. Is this "plan for a better world" a predetermined model for a future of people that the architects have no relational connection to? I have no desire to propose and enforce a preconstructed model of living upon people from afar. As I expect for myself here and now, anyone who exists beyond my own life is entitled to the same individual agency.

For me, this shit world in which I currently exist is the only world I am going to see. I have no delusions of getting old and touring colleges to give speeches on anarchy. Nor riding trains at 80 years old, or wasting away in a retirement home glued to a television or piecing together puzzles. I will most likely die young, and I don't see a "better world" coming. Nor a mass uprising that wouldn't impose another authoritarian regime in place of the current one. I guess some would say this is the "hopelessness" often associated with nihilism. For me, this is a realistic assessment of the world I currently live in.

But this reality, however dismal, motivates my desire to make my life, through fierce revolt, as joyful and fulfilling as possible! My hopelessness does not paralyze me with fear or depression; I celebrate it with hysterical laughter and ecstasy in spite of civilization's death march. I arm my desires with the urgency to live... against the social order of monotony and peaceful enslavement, to sleep beneath the stars, to feel sunshine and a breeze with every hair on my body, to listen to the latenight conversations of the insects, to become wild...

Scattered everywhere around me are the social manifestations of domestication and control, the politics of fear that reinforce them and the individual architects who construct them. Therefore, opportunities for creative destruction (or destructive creativity) surround me! So why wait?

My Individualism, nihilistic and anarchistic, is the embodiment of both perpetual destruction and creativity. The life I want to live is the one I create here and now. Through the personal destruction of all that governs me, my freedom is experienced creativity. My life is my utopia, located here and now, defining my present as the playful insubordination that renders The Future useless.

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*To black out in becoming the light of hopelessness,  
to accelerate emancipation from the shackles of stagnation,  
to create an exhilarating life of hedonistic rebellion against the social conformity of self-  
destruction,  
wild insurgency is an individualist celebration,  
a reclaiming of a life society says I can't have,  
every day against stifling obedience to The Future.  
- Flower Bomb 2019*

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2019

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# Really Though, Not All "Black" People Give a Fuck About "White" Dreads

A Short Diary on Mayhem and Race Nihilism

Flower Bomb

October 18 2017

"And these rhymes ain't tight, they're terrorish  
And that girl's not white, she's anarchist  
And we float like kites to get turbulence  
Born with our throats slit  
Self stitched  
raised to aim over it  
Soldier with no king  
War with the war on me  
I am more than this world lets me be"  
- P.O.S "Weird Friends (We Don't Even Live Here)"

*Note: In this essay I use quotations around all identity categories and ideologies (for example "black" people or "white supremacy") for the purpose of calling into question their assumed legitimacy as universal truths rather than fictitious constructs that benefit social control.*

## **1. N.W.A (Nihilists With Attitudes)**

Despite being biracial, my skin tone is socially recognized as "black" (or dark brown compared to some). Some of the music I listen to is found in, and stereotypically associated with, "black culture". The combination of words I learned to use, inspired by my environmental upbringing, are stereotypically associated with living in "the hood". Racialized tension and state violence follows me everywhere I go. When I walk into a store, my baggy black sweat pants and pullover black hoodie leads people to assume the worst; I have a criminal past with the potential to cause trouble. But check this out, I'm not "black". This society assigned me this "black" identity at birth and with social pressure expects me to embrace it. But I refuse. The very concept of race has no biological or genetic validation. It is nothing more than a social construct used as a tool of oppression. The complexity of my individuality can not be represented by "black" identity nor

“cultural blackness”. Identities are fixed, generalized representations of people and dictated by social norms, expectations and stereotypes. They are standardized by capitalism and industrial civilization and assumed to be universal and beyond questioning. When I walk into a store I get the stares, all based on the shared concern that I just might steal some shit. But to be honest, they’re probably right. I just might. Because the social placement of my assigned identity is located near the bottom which means my access to resources is limited. So illegality is how I create access to resources without vote-begging for equality. Under capitalism, equality can not exist. And I gotta’ survive, so I’m gonna’ do what I gotta do. And that doesn’t mean pushin’ poison and enabling intoxication culture. The dope game is a trap set up by the state, so I just gotta’ be more creative and determined.

The socially constructed groups (“black”, “man”) that society identifies me as are ones assigned to me at birth by a system that benefits from my identity categorization- a system I reject all together. This is the same system that constructs “black” as inferior to “white”, “female” as inferior to “male”, “animal” as inferior to “human”. I will not deny the very real experiences of sexism and racism that people face, nor the reality of institutionalized racism and sexism that wages poverty and war on those of us racialized and/or gendered as “inferior”. “White supremacy”, “male supremacy”, and this capitalist society as a whole needs to be destroyed. And I refuse to embrace any of its identity mechanisms of division as personal forms of resistance.

Instead, I embrace criminality against the laws of identity, as well as the agents of identity reinforcement responsible for normalizing the rigid boundaries of identity. I reject the liberal narrative that I, as a “black man”, deserve rights in this country equal to the “white man”. “Black man” doesn’t represent me, and I refuse to assimilate into those roles. I want to see them destroyed, as well as the logic that creates them. My existence embodies the negation of social assimilation and of the prison of identity-based representation, recognizing individuality without measure as the sincerest form of anarchy. “Black man” identity ain’t got shit on me.

## **2. Keep Your “White” Dreads. Keep Fuckin’ Shit Up.**

I don’t care about your culturally inspired dreads. And I don’t care about “white” people’s dreads neither. I got better shit to do than chasin’ people around with a pair of scissors tryin’ to give them a free haircut. And skin tone doesn’t necessitate conformity to any particular culture, let alone culture at all. As a matter of fact, fuck culture. I never had a say in being assigned this “black” culture that I am assumed to be represented by. Is knowing my African roots gonna save me from attacks by armed, “white supremacist” militias? Or the state? And it seems that children are often coerced into cultures at birth by people who assume they know what’s best for them. That, in and of itself, constitutes a form of hierarchical authority that can also burn in a fire with socially coerced identity and assigned roles.

Like race and gender, culture is also a social construct only maintained by those willing to validate it with their own subservience to it. And some folks are never permitted to know anything outside their culture - except maybe all the problems with other cultures. This sense of nationalism seems immune to critique from leftists and most anarchists. “White supremacy” and nationalism are widely called out and confronted but since when did “black supremacy” and nationalism become acceptable? Don’t get me wrong, “black supremacy” and “black power” are not backed up by the state, and came as a legitimate response to white power and supremacy.

But reproducing more identity-based supremacy is counter-productive and reformist. “Black power” limits itself to identity-based empowerment without confronting the foundation of assigned identity to begin with. And don’t act like “black nationalist” tendencies don’t exist within



some anarchist circles. I'm side eyein' y'all wack-ass identity politicians who power play "white" anarchists with guilt. Y'all got them policing others- promoting the liberal, rights-based narrative of all "black" people as victims.

I ain't tryin' to waste time reforming shit. I ain't tryin' to embrace the establishment's prescribed identity and then demand rights for it. I demand nothing from this system- I wanna' destroy everything that gives it validation, including the identity assigned to maintain its class binary. "Black nationalism" is not a solution to eliminating racism. It reinforces racism as a cultural and institutionalized system by validating the "white" and "black" racial and class binary. And if we tryin' to all get free, why embrace the same identities that were constructed to divide and stratify us? And how we gonna' take back and determine our lives if we still stuck in the shackles of internalized victimhood?

Those who maintain cultures on a traditional basis are in positions of power which constitutes a hierarchy between those who embrace that particular culture and those who refuse. I not only refuse "American culture" and all its social constructs and values, but all cultures that govern the mind. Cultures discourage freethinking and limitless exploration of one's individual potential in life. Rather than allowing individuals to interact with the world and develop an opinion based on their own independent experiences, a preconceived narrative of life is imposed and justified as "truth" by those in positions of manipulative power. To exist, cultures rely on the subjugation of a group of people homogenized based on socially constructed roles and characteristics. I not only find cultures and their desire for control and domination personally undesirable, but I have learned that their power drops anchor in the mind of the subservient. Those who either don't have the courage or accessible inspiration to think for themselves, or who actively promote culture and nationalism always turn to manipulation tactics like shaming and guiltting others who refuse to assimilate. These cultural-based nationalist type groups do not reflect a universal truth or reality, nor do they represent all the people they claim to.

So hey "white" reader, "white dreads" are not culturally appropriating. No culture holds a monopoly on a hairstyle. Culture is a state of mind that can only manifest materially with rigid boundaries of essentialism which are protected by the laws of identity and those who enforce them. Are your dreads out of bounds with the laws of identity? Did the identity police come and charge you with disrespecting the laws of essentialism? Did you reject their self-appointed authority? Then you might be a criminal worth knowing. In the context of capitalism, if you tryin' to sell dreaded hair as a fashion commodity, that's not culturally appropriating. But you still might get your windows smashed for being a fucking capitalist. Capitalism aside, if your dreadlocks are smelly, dried-sweat strands of tangled and/or matted hair, rock that shit. My dreads are too. Fuck conventional beauty standards, capitalism, and those who defend both.

### **3. Another Word for "White Ally" is Still "Coward".**

I don't care if you identify as/call yourself a community-approved "white ally". But I will assume that: 1. You are incapable of thinking for yourself. 2. You are a coward. 3. You will hesitate under fire when I ask you to hand me a molotov cocktail- fearful that you will be doing "the community" a disservice. Assuming you will be beside me in the streets or somewhere where tensions are high, I don't want you to stand behind me and ask me what you should do. I don't want to be your leader. Leadership- isn't that the hierarchical complex we are fighting against in the first place?

As my friend, will we hang out and have discussions freely or will you spend your time hesitating and stumbling over your words trying to keep your PC terminology in check for fear of

offending me? If you say something fucked up, am I incapable of being considerate of the world you live in and calmly asking you to think about what you said? Will you police my other “white” friends with your expertise on anti-racism, in hopes of gaining my applause and approval? Will you police the boundaries of identity and reduce me to a mere “marginalized voice” incapable of taking space against white supremacy? If so, then you suffer from “white guilt” and are more of a conformist with some personal work of your own to do. I don’t want what liberal social justice warriors and some wack-ass anarchists call “allies”. I want accomplices. I am fine on my own, but I would enjoy the lawless company of those with ideas and strategies that aren’t always my own, and with experiences and histories that differ from mine. Do you refuse societal submission and instead embrace life as daily attack on capitalist society and everything in between? Cool. I do too. Despite socially constructed categories and assigned identities, this is our bond. This is our affinity.

#### **4. Gettin’ With the (Anti)-Program.**

There is no use in making demands. It is pointless asking those in positions of power to stop their quest for control and domination. I can’t ask liberal POC organizations, academics, and social justice warriors to stop pretending they represent me and my interests. I don’t have time to spend hours explaining to them that not all people they identify as “black” can be “saved” by the church of social justice. Some people just want money and the power to dominate others just as any “white” bank owner or corporate executive. I can’t plead with them to stop invisibilizing my existence as an individual acting out of bounds with their political programs. I can’t vote beg leftists and anarcho-leftists into realizing their plan to “organize the masses” ultimately discourages a vitality of anarchy- individuality. I can’t change or reform their system that they operate within and attempt to dominate the political terrain with. I am anti-political in that all programs derived from politics are doomed to fail because they all have one thing in common- representation. None of these people represent me, my personality, nor the anarchistic actions of my individuality. I am anti-political in that my actions of revolt do not constitute a politicized occupation separate from my daily life. Anarchy is not my activist hobby. My individual existence is a nihilistic, transformative expropriation of a life that was never intended to be my own in the first place.

So if you are “white” and are reading this, you have already defied the police in your head who tells you to never read anything critical of “black” liberalism, identity in general, and allyship or culture. Just like when you walked away after being scolded about your dreads from a “black” activist, and under your breath mumbled “go fuck yourself.” Or in the streets when they called you an “outside agitator” for trying to smash a bank window- and then you did it anyways. You do you. The liberals, anarcho-liberals included, will continue to attempt to police everyone with politically correct terminology that changes every year. They will continue to guilt you for having “white” skin. They will guilt you when you stand up and act out against the authority of their studies and academic jargon. They will continue to threaten you with call out statements, ostracizing, and maybe even physical violence as long as you refuse to psychologically submit to their program. To the “black” reader, nobody can represent the totality of your individualism because despite their assumptions of you, your intellect and experiences are not fixed into place. Your existence can not be confined to a mere social position on a ladder. Do you feel the shackles on your imagination while operating within the confinement of your assigned identity? Can your identity as a “black” person ever truly liberate you or does it secure you in place with an internalized sense of victimhood that comes with that racialized assignment? Do you feel coerced

to surrender yourself to “black liberation” in fear of feeling alone and isolated? That fear is legit. And that fear is what keeps one submissive. This essay was written in hopes of inspiring the criminal in you. If you recognize the prisons that “community leaders” place our imaginations in, perhaps you will escape from the liberal confines of sign holding, endless meetings, chanting, and marching for “justice”.

Fear is their weapon for “organizing the masses” and discouraging individual determination. But that’s OK. I don’t need their masses or programs to know when and how to attack. Do you? And do all the other “black” people who feel they have to join these liberal or radical identity-based groups and organizations to remain loyal to “blackness” as a cultural identity? The shared experience of being “black” under capitalism is only limited to identity. Just ‘cus people share the same institutionalized form(s) of oppression don’t automatically mean they share the same visions and objectives on how to destroy it. These are important differences that shouldn’t be flattened. While these groups continue their mind-numbing attempts to create a new system of race essentialism within the shell of the old, some of us are having fun destroying all the systems. My anarchy is an existential expansion of individuality beyond the limitations of racial (and gendered) social constructs. When they say “black and brown” unity against racism and fascism, some of us have been sayin’ every body against racism and fascism, as well as the fixed identities that makes them functional. Where chaos blooms with emancipation and the limitless potential that follows, individuality becomes a weapon of war against control and categorical confinement. While they scold you “white” people and chant “Cut Your Dreads!”, I am saying really though, not all “black” people give a fuck about “white” dreads. Stay ungovernable. See you in the streets when the night is lit by fire.

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Really Though, Not All "Black" People Give a Fuck About "White" Dreads  
A Short Diary on Mayhem and Race Nihilism  
October 18 2017

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# Vegan Means Attack

## Fomenting A Wildfire Against Speciesism and Moral Anthropocentrism

Flower Bomb

2018

My veganism exists as a nihilist confrontation against the existing moral fabric of anthropocentrism and speciesism. Here on this landmass called “america”, the moral justifications for consuming the flesh and secretions of non-human animals go hand in hand with the industrialization of their enslavement and reduction to commodity status. This is a reflection of capitalist society reducing chaos to order, animal bodies from wild to domesticated, and the marketing of bodies that are socially recognized as mere products for consumption. My veganism is defined not only by an individualist refusal to internalize, validate and reinforce these authoritarian social values, but also by consecutively attacking them as well.

My anarchy rejects speciesist civilization, not from a “return to the hunter-gatherer” perspective, but from a point of constant hostility towards arbitrary hierarchies, authority, and governance that take form pre- or post-civilization. These include the restoration of traditions or cultures that attempt to resurrect anthropocentric, hierarchical values and worldviews. My focus is not a re-establishment of a past existence. My focus is the creation of a joyous life, here and now, through destructive confrontation with any governing elements that attempt to maintain hierarchical power. I am hostile to all who view non-human animals and the wild as mere raw materials for anthropocentric exploitation and consumption.

For real though, it amazes me to see self-proclaimed anarchists fulfill the anthropocentric role of consuming non-human animals - roles assigned to them by capitalism, tradition, and cultures throughout childhood upbringing. Fulfilling the roles of being “Human” and embracing a morality which standardizes the roles of control and domination over the wild. How long does it take for contemporary “anarchists” to notice the battery cages, the open-air prisons of fenced enclosures, the exhibitions of zoos, the concealed brutality of slaughterhouses, the speciesism of consuming some non-human animals but building relationships with others? Or the interconnected ways society views non-human animals as the lowest common denominator to compare those of the oppressed category to? How the fuck does anti-authoritarian praxis stop at the commodification of bodies - human or non-human (but in this case, non-human) - who are objectified to justify their enslavement, murder, and consumption?

As far as prisoner support and prison abolition, where is the acknowledgment of - and the solidarity with - the millions who remain imprisoned in slaughterhouses with death sentences, justified by the mere demand for their mutilated, neatly-packaged corpses? The acknowledge-

ment of their existential struggle against prison and domination is limited by human supremacy. When anarchy fails to include liberated wildness beyond the limited scope of human supremacy, it is mere human-centered reformism which falls short of destroying the very logic of control and domination. Society is death by design. Death and disregard for non-human animals are built into the design of highways, railroads, agriculture, and every other form of structural anthropocentrism. I advocate its total collapse towards the emancipation of the wild. Domestication is a process of internalized self-automation, conditioned with a sense of superiority to wildness which manifests itself institutionally with human-over-animal thinking. I reject this way of thinking along with its assumption that non-human animal bodies are mere food products for hunting and consumption - an assumption that disregards their own individual interests and bodily autonomy. I reject humanism, its authoritarian roles and traditions and its assigned identity which limits my potential to explore my own animality beyond civilized domestication.

There is a war to be waged against society, alongside the non-human animals who refuse domesticated subservience, and who are evicted from their homes due to mass deforestation, human development and technology. Veganism burdened by the millstone of liberalism, fails to critically acknowledge capitalist, industrial civilization itself as the massified, embodiment of anthropocentric domination. Anarchism that fails to challenge speciesism on an individual level reproduces the internalized authoritarian values of human domination. Since speciesism is pervasive in society, it is insulated and well preserved by a comforting normalization - a normalization that aids cultural indoctrination and apathy. Confrontation is necessary in unsettling the socially established comforts and moral order of non-human animal domination. My vegan anarchy embodies solidarity not just with dietary intake, but also armed with attack; attack defined by the material actions of an incendiary desire to destroy the social manifestations of human supremacy.

-Flower Bomb

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Vegan Means Attack

Fomenting A Wildfire Against Speciesism and Moral Anthropocentrism

2018

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# **What Savages We Must Be: Vegans Without Morality**

Flower Bomb

2019



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## ~ New morals, Same governance ~

*“Morality is common sense ideas that we can all agree on. We need to expand morality to include non-human animals.” -Logic commonly found in the vegan movement*

Most movements who attempt to make social change en masse rely on the “appeal to morality” tactic as a primary method of gaining support. For example, “Meat is Murder” is a common catch phrase within the animal rights movement. This catch phrase relies on the assumption that all people are against murder since, by the same logic, murder is morally reprehensible. But this assumes that there is a singular, universal morality that guides everyone’s decisions when, in reality, it may have different interpretations to some, and only guide those who embrace it to begin with. For example, some self-proclaimed moralists defend the violent manifestations of patriarchy; others advocate white supremacy and many moralists support violence towards non-human animals. “Common sense” is only common to those who make up the membership of a specific group, who feel the need to universalize its principles. But “common sense” does not apply to others outside that group who have self-interests that run contrary to its assumed collective “good”. Often times, it is not a lack of morality that is problematic but the very existence of morality; the set of principles and values independent of the complexity of self-interest, which externally guide and justify one’s actions.

*Anthropocentrism is the belief that human beings are the most important entity in the universe. Anthropocentrism interprets or regards the world in terms of human values and experiences. The term can be used interchangeably with humanocentrism, and some refer to the concept as human supremacy or human exceptionalism. -Wikipedia*

Anthropocentric morality provides the justification for a wide range of eco-destructive and domesticating disasters. Representing a worldview that constructs the human/animal dichotomy, anthropocentrism is reinforced by a capitalist-industrial society that requires the large-scale death and destruction of wildlife in order to exist. The “righteousness” of human domination provides the socio-political normalization required to pacify any potential for emotional outrage against this systematized violence. So between vegan morality and anthropocentric morality, which one is “right”?

*Moral nihilism is the meta-ethical view that nothing is morally right or wrong. There are no moral features in this world; nothing is right or wrong. Therefore, no moral judgements are true; however, our sincere moral judgements try, but always fail, to describe the moral features of things. Thus, we always lapse into error when thinking in moral terms. We are trying to state the truth when we make moral judgements. But since there is no moral truth, all of our moral claims are mistaken. -Wikipedia*

Morality is a social construct that does not represent a universal truth, nor the interests of all people. While also failing to account for the complex circumstances in which moral-based decisions are impractical, morality limits the scope of decision making and individual action. Therefore, in order to condition morality on a mass scale, rigid obedience is required which necessitates an equally rigid violent apparatus to enforce it.

Obedying morality of any type requires putting aside individual experience and personal motives of self-interest. This also means disregarding the pragmatic considerations concerning the practical consequences of one’s morality-based decision. In society, morals are socially conditioned in order to maintain a standardized system of beliefs. This system discourages individualist thinking and questioning of not only that system, but of the foundations of authority in

general. The primary method for this discouragement is to advertise a desired belief as a “common sense” or normality that “everyone” knows or follows. This immediately places the “group” above the “individual”. With individual self-interest, one might refuse to obey without questioning, therefore group-think is socially reinforced to discourage individual responsibility, creativity, and thinking for one’s self. Examples of the deployed socialized hostility towards individualism include labelling those who assert their individuality as “selfish” or “egotistic” and therefore undesirable.

A movement that moralizes veganism means instituting another social system that would enforce new morality-based laws and norms. Not only would this require an (ironically) violent apparatus for reinforcement, but would still come without a guarantee of a more “peaceful”, “compassionate” capitalism. As long as there are systems of governance, (including the contradictory “compassionate capitalism”) there will be rebels. As long as there are laws, there is corruption within the apparatus itself that enforces them. As both a historical and contemporary social project attempting to create peace and compassion on a mass scale, moralism has failed.

## **~ Beyond morality: no government can ever give us freedom ~**

*Anarchy is the absence of government and absolute freedom of individuality. -Wikipedia*

The same apparatuses of coercion that reinforces morality (religion, the state, etc.) are the enemies of freedom. While one might say these institutions could reinforce the vegan morality that would liberate non-human animals, these same institutions require individualist subjugation to their collective “good”. But their good wouldn’t be a “good” of my own; it would be their thinking over mine, empowered by its assumed “universal truth”. This is the same logic of control and domination that is used by those who dominate and consume non-human animals. Guided by the values of human supremacy, there is a sense of entitlement that positions them above question. The same apparatus that conditions morality holds that “beyond question” position. But as an individual, not only do I question it, I reject it all together.

My individualism is empowered by self-interest and informed decision-making. My refusal to surrender my mind to the “collective good” of consuming the flesh and secretions of non-human animals is a reflection of my own rebellion. Along with the inspiration from other individual vegans I realized the power of thinking independently, selfishly, and egotistically – against the mass society whose normalized traditions and values conflict with my interests. As an individualist, being vegan is practical in extending individual autonomy to non-human animals. My refusal to socially reinforce their commodity status allows them the natural right to exist as their own autonomous individual selves, the same way I would expect to be respected by others. I refuse to individually participate in the mass normalization of their domination.

Anarchy, for me, means individual negation to laws, order, and systems. This anarchy not only opposes both vegan and anthropocentric morality but morality all together: morality being the abstract form of governance that attempts to subjugate my individuality. My veganism requires no external governance to enforce or guide it. It is an individualist choice that reflects the consistency and practicality of living my life against authority.

For veganism to be logically consistent with animal liberation, it must be anti-authoritarian. From this point forward, the totality of capitalist, industrial civilization must be called into question. Being vegan and pro-capitalist is a contradiction since the full functioning of capitalism

requires large-scale exploitation of natural resources, subsequently destroying and wiping out entire eco-systems. Capitalism requires the expansion of technological industrialization to accommodate the demands of mass society. Mass society requires the ever-expanding displacement of wildlife to house the growing human population. Civilization is rooted by agriculture which is predicated on the basic formula of taking more from the land than putting back. This results in irreversible damage to all eco-systems that directly affect non-human animals.

To be vegan and pro-statist is a contradiction, since veganism aims for animal liberation, while the State is the antithesis of liberation – reinforcing laws that utilize physical force to coerce all beings into compliance. The common denominator with the State and vegan morality is the shared positions held as “universal truths” above the individual. Both coerce; one mentally and the other physically. Both compliment each other’s intentions on conditioning “the masses”, and both encourage the disregard for individual self-interest, creativity, and self-responsibility.

If the basis of animal liberation is freedom, empowering a governing agency to enforce moral-based laws upon individuals is a contradiction. It reinforces speciesism through the division of human and animal; if humans are in fact animals, and the vegan aim is animal liberation, why wouldn’t “human” animals liberate themselves from the same shackles of both speciesism and governance as well? Speciesism is reinforced through human supremacy, and if human supremacy is to be dismantled socially, animal liberation applies to everyone. From this point of view, government is not needed for granting rights: the right to bodily autonomy and equality comes with the dismantling of governance – both the governance of morality and statism.

It is not a morality that governs my actions, but rather an individualist desire to wage war upon all systems, moral or not, that attempt to subjugate me and destroy the earth I require to survive. My decision to become vegan did not come from a vegan morality or a new law prohibiting me from consuming flesh and secretions. It came from ungoverned free thought which helped me view society in a critical way, discovering pragmatic ways of enacting my own project of liberation. My vegan anarchist praxis is a shared affinity with the non-humans who fight against the constraints and torture devices of modern technology, slaughterhouses, and the human-made hell of industrial society. There is no God, government, or morality to save us. Only our individual selves, the decisions we make and the actions we take.

~ **Arming the will to survive with attack** ~

*Savage (of an animal or force of nature) fierce, violent, and uncontrolled. -Wikipedia*

One common tenet of morality is the commitment to non-violence. As an individualist, I find violence to be useful in some circumstances, and impractical in others. But it is this open-ended utilization of violence that morality-based non-violence prohibits. When it comes to animal liberation (or from the statist perspective, animal rights), veganism is often advertised as a “cruelty-free”, “no harm done” or “non-violent” movement. This not only ignores the historical examples of successful animal liberations through violence, but it also promotes a limited range of strategic activity. The reinforcement of a non-violent morality discourages the use of violence against the institutions and individual agents of speciesist domination. Human supremacy utilizes every and all avenues of violence to maintain its control. To limit the arsenal of resistance to mere defence rather than incorporating attack is to strategically limit the range of possibility and potential in advancing animal liberation. When animal liberation is confined to the legal arena of statism, the agency of individual insurgency has been surrendered.

Within mass society, speciesism is not just confined to grocery stores; it is also embedded in the social and cultural traditions reinforced by individual participation. Therefore, individuals

socially reproduce the normalization of non-human animal abuse, control, and domination. And while some of these individuals might emancipate themselves from the speciesist mindset of human centric entitlement, others might embrace and defend it. Therefore, violence becomes a necessary task carried out by those individuals who refuse to stand by and allow the social reproduction of anthropocentric morality and practice.

I find affinity with those of the wild that struggle against the machinery of industrial society and those who fight to defend the ecological habitats within which they survive. The need for intensified confrontation with speciesism is one that encompasses an anti-authoritarian strike against the ideology and institutions of capitalism, the state, and anthropocentric morality. Beyond mere legislative reform, animal liberation from this perspective necessitates the destruction of all cages and apparatuses that physically captivate non-human animals. Simultaneously, a war waged against the forces of “human” animal captivity and enslavement opens avenues of exploration beyond the superiority complex - the role and identity of “human” as distinct from animal and wildness.

Through spontaneous ruptures to the civilized order, vegan savagery asserts resistance through attacking the foundations that produce enslavement. From non-participation to feral insurgency, anarchy is the personification of any individual with the courage to become wild against domesticating subordination.

But vegan savagery is more than just violent veganism: it is the celebration of life against the laws of morality, civilization, control, and domination. It is the refusal to internalize the capitalist-industrial view of others as mere objects to exploit, consume, or enslave. This allows individuals to define themselves as their own autonomous beings, armed with the agency to attack those who attempt to subjugate them.

As a vegan anarchist, my fight for freedom is parallel with the struggles fought by the wild since the dawn of industrial society and civilized domestication. What savages we must be - fighting for freedom with every breath, reclaiming our lives through every act of violence against the machines of social control and domination! While the movements of morality continue to ignore the vital reality of amoral violent necessity, some of us continue to wage war against speciesism with nothing more than a fire for freedom in our hearts. In solidarity with the wild, and in defence of the ecological terrain I call home, my fight is fierce and ungovernable. Toward veganism beyond morality, toward industrial collapse and total liberation!

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What Savages We Must Be: Vegans Without Morality  
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# Why Nihilism?

## A Response to John Zerzans “Why Hope? (Critique of the Nihilist tendency in Anarchism)”

Flower Bomb

2020

For years, John Zerzan has inspired my understanding of green anarchy through many of his texts. I enjoy “Anarchy Radio” and the topics he covers, as well as his sense of humor!

I recently discovered this text online and acting on an impulse decided to write up a quick response to it! As with all my writing, I only speak for myself and my own personal experiences.

\*\*\*\*

*It's pretty fashionable, among anarchists as well, to sneer at the notion of hope, to explicitly rule out any chance of overall victory over domination and oppression. Desert (2011) sports this outlook on its cover: "In our hearts we all know the world will not be 'saved'," and repeats this statement twice more in its opening pages. Civilization will persist. It's time to give up on "unwinnable battles." In this way the misery of burnout and disillusionment will be avoided and we'll all be a lot happier(!) The Mexican Unabombertype group, Individualidades teniendo a lo salvaje (ITS), also firmly asserts that there'll be no winning. "We do not believe this is possible," they proclaim repeatedly. But it is possible. Our overcoming the disease of civilization is in no way guaranteed, obviously, but clearly it is possible. I prefer what Kierkegaard said of hope: It is "the passion for the possible." More boldly, whatever became of "Demand the Impossible"? When victory is refused are we not at Game Over?*

I haven't read *Desert*, although I have heard nice things about it. I can't help but feel John Zerzan's interpretation of hopelessness and nihilism is that of a miserable pessimism that consumes the individual, leading to either terminal apathy or sometimes, selfinflicted death. While these are very real, debilitating experiences for some, there are others who find joy in personal revolt – here and now – despite the dismal reality of this civilized nightmare.

Within the anarcho-leftist milieu, I have personally witnessed the “misery of burnout and disillusionment” for years at such a high rate I am surprised there aren't support groups in response to it! It's possible that John Zerzan and many others are unaware of the frequency of burnout in leftist circles because it is the last thing the left wants in the spotlight. What kind of “Coming Insurrection” propaganda would expose the misery that results from the laborious task of indefinite, radical organizing and “community building” while chasing the hope of a “mass uprising” or victorious “revolution”?

But for some, it is in the moment of mental exhaustion that a new and exciting thing happens: a personally liberating experience freedom from hope!

Is it *not* a personal "victory" to shed the shackles of obsessive positivity? Is it really "game over" when an individual begins to assert negativity toward the sterilization of leftist, over-hyped positive politics?

*We might recall Herbert Marcuse's OneDimensional Man, which announced the apparent end of radical possibilities, the definitive triumph of consumerist unfreedom. He was delighted to have been proven wrong within weeks of the book's 1964 appearance by the beginnings of a global movement that shook the world. And as the global system now shows itself to be failing at every level, shows itself to have no answers at all, there stands every chance of qualitatively surpassing the Movement of the '60s.*

*But not, needless to say, if we renounce any hope of overcoming. It is wellknown that health and recovery from illness is tied not to hopelessness but its opposite. Consider the Serbian Danilo Kis's last novel, Psalm 44, about a young family's will to survive and resist in Auschwitz, where visualizing hope is a "necessity." For us and all life, matters are grave but we are not in Auschwitz. And yet we spurn hope?*

In response to this I would like to share a quote:

Though we have inherited a great many ideas about how to confront domination, we know that nothing is set in stone. From the shattered tools and bones of our predecessors, we craft our own weapons. Nothing is guaranteed to work, yet we attack regardless. We do so naked, having shed the rags of morality, ideology, and politics that had accumulated over time. We confront this world raw, in all its horrifying glory. We negate every truth and rule and we proceed with a spirit of incendiary experimentation. We dream big, expect paths, pissing in the gears of society's machinery, and when all else fails, we will follow in the footsteps of those who spent their final minutes in the gas chambers singing and fucking. May jouissance be the blessed flame that guides us into the void. - Blessed is the Flame: An introduction to concentration camp resistance and anarcho-nihilism

*Egoism and nihilism are evidently in vogue among anarchists and I'm hoping that those who so identify are not without hope. Illusions no, hope yes. I wonder what we have to offer at large, in terms of, say, analysis and inspiration or whether that's still being asked much.*

During the conclusion of my participation in community organizing and activism, I encountered an interesting question: what now? It was precisely the rebellion of those hopeless nihilist, individualist anarchists who inspired me to see anarchy in an entirely different way. My personal rebellion against society and industrial civilization did not have an end, just perpetual evolution toward more clandestine, joyful forms of anarchy. It was during my retirement from radical organizing that I re-discovered myself, as an individual without the socialized conditioning of leftism, and as a weapon formerly unknown to my own self. I began to see myself and all my capabilities better than I ever had as a leftist. If this discovery lacked an analysis of individualized warfare and the inspiration from others having so much fun with their lives, I'd probably still be suffering from terminal boredom within the left. I had discovered that "hope" was a useless concept that only led to disappointment. But with feral rebellion against societal reality without any expectations, I could experience a freedom impossible under any other circumstances. I didn't just demand the impossible, my anarchy became the embodiment of impossibility with every minute of criminal activity.



*There are egoists who seem mainly in love with their sacred Egos, where all is judged insofar as it serves the Self. Meanwhile the reigning technoculture feeds solipsism, narcissism, and isolation the more techno-addicted are its subjects. Did Max Stirner see the natural world as having value only in relation to one's ego? How much interest does the pure egoist have in mutual aid, social struggles or the disappearance of community? I recommend Stirner's *The Ego and its Own* as an important corrective to the appeals of collectivism in its various guises, but tend to agree with Arizona anarchist Dan Todd that Diogenes and the Cynics in the West and Chuangtzu and some of the Taoists in the East did an even better job of it centuries earlier. Does nihilism mean that pretty much everything must go for a decent life to be possible? If so then I'm a nihilist. It's safe to say that nihilism isn't literally nothingism or one couldn't be both a nihilist and an anarchist. If it means the politics of desperation or hopelessness, no thanks. French philosopher JeanFrancois Lyotard put the word in a different light: "With the megalopolis, what the West realizes and diffuses is its nihilism. It is called development." Are there nihilists who take on such institutions and what drives them?*

As for self-serving egoism? If joy, love, play, and adventure were not self-serving than they would render me subservient to someone else – which is exactly what I have come to reject. For years have we not seen how compulsory servitude to sociopolitical systems, The Commune, the Group or even a God have debilitated the power of individuality? Or how outsourced obedience and codependency have crippled the ability to recognize one's self as valuable and worthy of self-interest and freedom? I assume some nihilists out there identify with "desperation" in different ways. I personally relate more to a matter of being determined. But if anarchy could be defined as any activity that contradicts the social suppression of individual freedom, does anarchy not require an element of desperation? Is it unreasonable to be desperate for freedom for the reclaiming of one's life from the civilizing institutions that steals individual livelihood? Even if one feels it is hopeless? For me the will toward experiencing freedom minute by minute drives me to confront any and all institutions that demand my obedience.

Speaking for myself, nihilism does mean everything must go – but without any idea of what kind of life will be ahead. That can only be defined moment to moment and to construct a future utopia would only lead me to surrender, to some degree, the full attention of my present experience.

*There's more than anti-hope on offer, in any case. Two new books remind us of that. Enrico Manicardi's *Free from Civilization* is the first 'AZ' type anticiv offering in any language (originally *Liberi dalla Civiltà*) and Paul Cedenec's *The Anarchist Revelation: Being What we're Meant to Be*, the least pessimistic book I can recall reading. It refers to German anarchist Gustav Landauer, for instance, for the idea that we "need not worry that the quantity of those answering the call will not be great enough, when the quality of its [anticiv] content is beyond question." It brings anarchist resistance and the spirit together in a very wide-ranging and powerful contribution.*

*Dire times but, as Oscar Wilde had it, "We are all in the gutter but some of us are looking at the stars."*

In my writing "No Hope, No Future: Let the Adventures Begin!" the "hope" I am criticizing is that which activist leaders and liberalism utilize in order to mobilize mass movements. Similar to how religion offers a heaven at the end of a life of misery, I have seen how leftism offers the same "heaven" in the form of "coming" insurrections or the traditional "Proletarian Revolution". As many of us have experienced though, life, as with wild nature, is very complex. The electioneering of hope and countless other political promises may captivate some, but not all. In the case of this text, I'm pointing out that some discover freedom in the total abandonment of positive politics

including the “utopian future” tied to it like a carrot. For some, nihilism is the pursuit of creating moments of bliss here and now with the rubble of burned down slaughterhouses, the cartloads of retail theft, the spontaneous attacks against fascism and so on. Some nihilists do more than just look at the stars; some enjoy the night sky from the rooftops of squatted buildings, the sunrise from moving freight trains, or the thunderstorms during nighttime property destruction.

The stereotype of the miserable, self-defeating nihilist is just that – a stereotype. It is a one-dimensional portrayal that treats the nihilist as a category rather than a unique individual. And to limit one’s perception of nihilism to mere stereotypes would quite simply render the hopeless, playful rebels of individualized anarchy, as nonexistent as hope itself!

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